An Exposition

of the Hymne commonly called *Benedictus:* with an ample & comfortable application of the same, to our age and people.

By A. Anderson Preacher.

Stay prophane & vain bablings, for they shall encrease vnto more vngodlines. 2. Timothe. 2. 16.

But if you haue bitter enuying and strife in your harts, reioyce not, neither be liars against the truth. This wisdom discendeth not from aboue, but is earthly, sensuall, and diuelish. For where enuying and strife is, there is sedition, and all maner of euill woorkes.

Iames. 3. 14. 15 16.

¶ *Imprinted at Londō by* Henry Middelton, *for* Raufe Newbery.

The booke to the Reader.

TO prayse the Lord is my desire,
To helpe his Church all that I can:
To quench if could, such burning yre,
As Satan late hath caste in man:
While pen doth carpe at brothers ill,
Sinne taketh rest, the Church doth spill.
For other state some men do craue,
And cut themselues from this we haue,
In hart they hate thy state and life
They ioy to see thee at such strife
And they at ease: do by disdaine
Inuent all meanes t'encrease thy paine.
Their Pope and Masse they long to see,
Our Christ, his law and vnitie
They do blaspheme, through our discent,
In cases new of gouernment: (end,
Thy brawle, their broyle would come to
If cease thou couldst thus to contend.
Ioyne hands in one, embrace remorce,
To banish sinne bend all thy force,
Thy selfe restraine, Gods truth respect,
His Church, and peace of his elect.
Vouchsafe vs Lord thy Christ his grace,
Our Queene thy sprite, but sinne deface.

Amen. A. A.

¶ To the right reuerend father in God THOMAS by the merciſull prouidence of God, Bishop of *Lincolne* his good L: *Anthony Anderſon* Miniſter of the good Goſpel of God, wiſheth all health and peace, in Chriſt our onely Sauiour.

THe holy Apoſtle ſayth, that (a) whatſoeuer thinges are writtē afore time are written for our learning, which ſentence (reuerend father) as often as I do remember, by the hand leadeth mee deepely to conſider with reuerent regard what I read in the holy Scriptures, and vrgeth me by feruent prayer, to craue of God, the geuer (b) of all good giftes, in Chriſt, the true vnderſtanding of the Scriptures ſenſe, and the (c) hidden treaſures therein compriſed. And ſo hath it pleaſed the lord

(a) Rom. 15. 4.

(b) Iac. 1. 17.

(c) Math. 13. 52.

of life to open the windows of heauen, (his name bee euer praised) and from thence by his spirite, most familiarly to speake vnto mee by his written word: So that to his great prayse, and my endlesse comfort I see that no iot of his Law is voyd of most excellent comfortes to the heart, that simply in integritie of soule seeketh to quench his thirst in this fountaine of health, the Gospell of God.

In this word I find the knowledge of God & Christ his sonne, with promise of his holy spirit shall in all his elect open their hartes, and write in them the true vnderstanding of his lawes. Ezec. 36. The which most excellent gift by the learned books, since the time of the Apostles, and penned trauels of sundrie godly fathers in the Church, (aswell before our times as in these our dayes) doth appeare to be eue now most florishing in the church

of

of God, his name be alwayes prayſed therefore.

And wherefore did the Prophets by his ſpirite ſpeake? or Chriſt and his Apoſtles preach? or the godly Fathers before vs? or theſe our learned writers in this age? VVherefore I ſaye with hart, mouth, and penne, haue they trauailed? But to vtter the teſtimonie of gods gift, & confeſſe his name to the people of the earth, to the life of the elect, & the inexcuſe of the reprobate. So will the Lord haue his ſpirite euer reſiant in his Church, to the end of the world.

To follow theſe Fathers as they followe Chriſt, I accompt it my part, hauing for further example amongeſt the many worthy workes of our writers now, your L. profitable worke lately ſet forth, to the better taſt of Gods good wil, in his expreſſed word in the appoynted Leſſons at common

prayer. Of which worke I ceaſe to ſpeake further, and ſeeke to follow as I can ſuch good examples to the ende before touched. VVhat if my Mite be not much worth? Yet as it commeth from the Lord of heauen, ſo shal it no doubt profite thither to his habilitie, and that is my whole deſire. Let the learned eares accept as in inferior place this my ſmall coyne, yet good currãt ſiluer (I truſt) tried by the touch of truth, and geue him licence to paſſe, to the leſſe learned and poore countrey people, whoſe ſtate requireth yet mornings milke, not all able for ſolidate queſtiõs or deepe digeſted miſteries. Their ſoules are precious in the ſight of God: their liues ought to be deare in our conſciences: their wounded hartes require ſome ſoueraigne medicine of gentle digeſture, and quiet operation: yet ſo, that their ignorance & weaknes may be remo-

ued,

tied, which God for his mercies sake in Christ, vouchsafe them richly in his loue. This is not the least cause why I haue stirred vp the small gift of God in me, to exercise the same vpon this Hymne vsed in and at the morning prayer. Iudging, as by order through vse the wordes are readie at the lippe to vouch the Prophetes speech: So if their tender hartes had some helpe to open therto the hidden cause of ioye in that holy letter, no doubt (I say) the same of them shuld both with hart and mouth ioynd in one consent of grateful harmonie, crie out the praises of the Lord in the temples of the holy Ghost, which is the (a) song that deliteth only the musical eares of Gods maiestie.

(a) Eph. 5. 19. 20.

Assuredly al other chaunting notes and changing keys, seeme they neuer so pleasant in the eares of men, are far estranged from the good like of god,

Esay 29.13. Math.15.8. Marc.7.17. al if set vp in his house of prayer. This people worship me (saith God) with their lippes, but their hartes are farre from me. In vaine do they serue me. &c. And albeit I cannot touch the stile worthie so high a matter, or set downe such deepe doctrine as the nature of the place requireth, or yet approch such the hidden treasures as are here layd vp, or the finenes of this our age expecteth: yet, nay the lesse, the (b) Luc.21.2. wydowes Myte (b) is my boldninge comfort: And on the other part the sorowfull lookes of the slothful Miser (c) Mat.26.24. to whom the Lordes Talent (c) was imparted, maketh me afraid to quēch the spirit, or stay the firie word kindled in my hart (if I may vse Ieremies wordes) at this present. But be it that I should blushe to present my simple skill, to the scanning of the wise and sharpned sight of the loftie learned & deepe Doctors of our time, knowing

Ier.20.

that

that my owne weaknes, is to sundrie of them knowne also inable to this exploit, in respect of infinit others: yet I ioye at this refuge, my conscience beareth me witnes tofore GOD and men, that the onely end and scope of this my pen is chiefely to promote Gods glory, then to vse rightly my loned penie in dutifull sort to the holy Church of God, here in this our state and Realme by his great mercie, firmely set vpon the foundation stone (a) Christ Iesus. This Ancker is to me a staye, and frayeth all feare from me, so that I (as I can) seeke to helpe forwardes the Lords labours, though wants in me, do force the wish of learned frame, and eloquēt phraise to help my willing mind and godly purpose. But I accept with thankfulnes, that which God hath vouched safe to giue (being because of my many sinnes, vnworthy of that in him I haue) I onely

(a) 1.Cor.3.11.

desire of God in Christ, that his spirit of truth may guide my ragged rowes and simple stile, and that the lesse learned (for whom chiefely I presume these presents) may something herewith be profited.

The matter that I exhibit to your L. is An Exposition with an ample & true applicatiō of that Hymne which by order of the constituted Lawes of England is now appoynted to be vsed at Morning prayer: which Hymne cōmonly is called BENEDICTVS. Not at all purposed to controll, much lesse to condemne the minds of some of our bretherne, whose Censure hath exiled his vse at the Common praier: Or yet to lend my like to phantasies lust, where sound warrant hath no place. And waighing with my selfe, that neither they may by their priuate power, or can with the quietnes of Gods Church in England, (which ought

ought necessarilie of all Christians to be had in most regard) to take from her that and those thinges which by Law she hath established. Furthermore reuoluing my cogitations, that this Hymne (howesoeuer of some it be disliked to his appoynted vse) is tho, a part of holy scripture. I thought it better (to that I could) to open some of the hidden treasures layd vp in the same for the Church of God: then to feede some forren phantasie, or to pollute my pen in contending to pull downe that which may well enough stand, and nothing abate the beautie of Gods house.

Yet do I not thinke this Hymne so necessarily set in the order of prayer, as without the same it were blemished, for that were more than friuolous: but because the matter therin cõtained (indifferently looked into, and well weighed) doth enstruct, comfort,

and

and also administeth light to our spirituall sences, and vnderstanding of Gods mercies, in his promised Christ to vs geuen, and long sith commen in the Flesh, (which matter in time of prayer is expedient.) I can not yet learne or be of other minde, then that the said Psalme as it is appointed, is both tollerable and profitable to all godly heartes. And were these my weake labors worthy by their valor, to force the fauor of christian frend, & to refell the fury of Popish foe, to your good L. of right I ought to dedicate the same: not only because you are my lerned godly Ordinary, who can with good iudgment, discerne the doctrine therin contained, if either sounde or contrary, (that so in stead of milke the meate for babes, I powre not out poyson to infect the well growne vp children in Christ, for that God graunt euer to be farre from me:) but also for

that

that in respect that I should not loyter, but labor in the vineyard of the Lorde, your goodnesse at the request of the right honorable my singuler good L. and Master (as you know) did commit vnto me a speciall flock with in your Diocese, to foster vp in Christ their soules, which he hath purchased with his most blessed bloud. Let this little booke beare witnesse of my diligent care (therfore my good L.) that I beare, both to the same my peculiar charge, amongst whom, and of whose labors I reape my portion and liuelyhode, and to the whole church of God elsewhere, where these my low lines, with others godly woorkes, may fructify by his holy grace and spirit, in the apt soyle of their poore harts, had they store of godly teachers.

Finally I beseech your L. that my poore pen may passe the raging Seas of curious censure, vnder the harbor

of

of your protection: So shall it with much more quietnes arriue in the port of the poore mans hart, desirous not to cauill, but to catch earnest holde of such plaine doctrine, as truly, though simply, teacheth him the way to life. This if I may of your good nature obtaine, it will encourage me, the further aduenture of godly study in the sacred Scriptures, if so it may please the almightie in his Sonne Christ, to bestow a greater porcion of me, that I may still bring foode into the church of God.

The Lord God of mercy, loue, and peace, send to this our church, her maiestrate our godly Queene, state and people, the peace of Christ vnfainedly in our hartes for his names sake, and to your L. encrease of godly knowledge, like zeale, and perfect strength to cõtinue with godly care, euer more and more profitable to his Church,

by

by the power of his spirite, whose defence be euer yours, and you with all vs that inuocate truely the name of God, for euer his, in Christ our Lord. From Medborne this 15. of Ianuary. 1573.

Your L. euer in Christ.
A. Anderson.

The

The argument of the Prophetical Hymne

Luke.1. The author of this song was the holy maried Priest of the Lord Zacharias, who had to wife Elisabeth the cosen of the virgin Mary the mother of Jesus Christ, in whose old age the Lord by his Angell promised him of his saide wife a Sonne, and called his name John, which John the Lord had appointed to be the same Prophet, and fore runner of the Messiath that the prophetes Malachy and Esay had prophesied to precede Christ. At the birth of this babe, Zacharie his toung was miraculously loosed (which before for a season was dumbe for his harde beliefes sake,) and he with exceading ioy, then, in the sight of all the company, made and sung this Song. Blessed be the Lord God of Israell &c. In this hymne is commended vnto vs, (1) First the constant truth of God to his beloued Church. (2) Then his inestimable mercies powred vpon the same. (3) Thirdly the office of John and of the preaching of the word: All which are more at large in the woorke following, amply set forth to gods glory, and thy profite.

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¶ An exposition of the Hymne commonly called *Benedictus*.

Blessed be the Lord God of Israel, for he hath visited & redeemed his people. Luke. 1. 68.

THe holy ghost more earnestly nowthen before, prouoketh & forceth his Prophete *Zacharie* to sound forth his praise as in this Hymne is apparant: his harte beeing set downe in the Chaire of deepe consideration of Gods mercie to *Israell*, beginneth with laude and prayse to God for their and our Salnatiõ in Christ Jesus. *Blessed be the Lord God of Israell*, sayth he, hee calleth God the God of *Israell*, not because he reigneth onely ouer Israell, for he is also the God (a) of all the World, and in him sayth

(a) Ro. 3. 29. & 15. 12.

the Scripture shall the Gentilles trust: But because he (b) chose them from among the nations, not for their worthynes, but in his mercie, to be a peculiar people to him selfe, (c) from heauen by his presence he guided them: to them he gaue his (d) statutes & ordinances, his Priestes and Prophets, wyth them he made his speciall couenant, and gaue vnto their Tribes the Sacramentes, seales of his faythfulnesse: to them he promised, that of the kindred of Israell, he would rayse vp his holy Child Iesus, which should be, and before all times was of the same our eternall God determined to be, the sauiour of al ỹ true Israelites. These be the causes why he termeth him the God of Israell. *Because he hath visited and redeemed. &c.* Three principall causes moouing forth such prayses, the Prophete here declareth: first that our God notwythstanding that (a) the sinnes of his Church seperateth his presence from her, and in stead therof draweth his vengeance vpon her, as it were with cordes, yet the malice of her sinnes cannot breake (b) the faythfulnes of him, her God. But

Esa.11.10
(b)
Deut.7.6.7
8.9.14.2.26
18.
Exo.19.5.
1.Pe.2.9.
(c)
Exo.13.21.
et 14.19 20
1.Sam 4.4
(d)
Re.9.4

(a)
Esay.59.2.3
Ier.5.25.
Esai 5.18.
(b)
Esay.4.12
13.9.1.

accor-

accoꝛding to his woꝛde, by othe also warranted, he would vouchsafe in her moſt miſerie, ſo louingly to viſit the ſame his Church and people. Secondly he viſiteth his chosen Church with inestimable loue, moued wyth compaſſion vpon the bewe of her great miſerie, who foꝛ her ſinnes was by his iuſtice Captiued into ſeruitude (not onely to *Cæſar*) but alſo to Sathan, and ſo holden of him in thꝛall, that no way could ſhe auoyde Sathans foꝛce, oꝛ at the tribunall ſeat of Gods iudgement eſcape the iuſt ſentence of condemnation, neceſſarily following her wickednes, as a méete merit to the ſame. At his appoynted time accoꝛding to his good pleaſure, he wyth his (a) apparant fauoꝛ, ſo viſiteth the ſame perplexed Church, that from her Captiuitie in ſinne, and ſathans bondes, and alſo from the iuſt ſentence of his great wꝛath, he by his ſonne Chꝛiſt hath perfectly raunſomed, & ſo redéemed her (not by violẽt foꝛce taking hir from her bondage, as erſt frõ (b) *Pharao*) noꝛ mouing the hartes of her Conqueꝛoꝛs, to pitie her miſerie, and fauoꝛ her deliuerance, (as ſomtime he (c) did) when

1. Cor. 1. 9.
2. Tim. 2. 13
Ro. 3. 3.

(a)
Tit. 2. 11.

(b)
Exo. 14. 30.

(c)
Nehe. 2.
Eſay. 1. 2. 3.

she was in *Babilons* captiuitie, but aunswering his iustice wyth the (d) bloud and death of his immaculate and iust sonne Iesus, hath payed there by the due price of her sinne, and deliueraunce from his wrath and from Sathans malice, to the end that she so redeemed should leade a (a) purchased life voyd of sinne, and by his holy spirite (b) redeeme hereafter such ill time, as erst they wasted with (c) greedinesse to iniquitie, and by newnesse of life walke as children which in the dungeon of darknes haue seene so great light, that as by their former actions his holines was blasphemed, so now by their good (d) workes his name may be glorified. Thirdly when he sayth *He hath redemed his people*, he sturreth all Israell to a double ioy: First that their gouernour and Lorde is no lesse then the Lord God, who hath made all things that be, the (e) Lord of Aungelles, of Men, and Deuilles, and hath al at his becke, ruleth al at his pleasure, staieth the rage of (f) Lyons, and defendeth the innocencie of Doues, and the simplicitie of his beloued sheepe: As also that he is a visiting God, doth not onely

(d) Esay. 53. 5. 6. 7. 8. 9. &c. 1. Pet. 1. 18. 19. 20.

(a) Tit. 2. 12. 1. Pet. 2. 24.

(b) Ephe. 5. 14. 15.

(c) Ephe. 4. 19. 22.

(d) Mat. 5. 16.

(e) 1. Tim. 6. 15. Apo. 1. 5. & 17. 14. & 19. 16.

(f) Esay 11. 5. 6. 7. 8. Dan. 14.

create

(g) create but dayly direct by gouernements from an hye, the (h) steps & rhodes of all thinges, and in his iel ousie ouer the (i) wicked for their crueltie to his people, (a) visiteth their sinnes wyth scourges, and wyth the swoorde of his plagues. But his people he in visiting finding in them like corruption of nature, the mountains of sinne, the lyke little regarde of dutie to God, and remorse of themselues, doth not wyth the wicked destroy them, but as a most mercifull Father (regarding for his names sake, not their deserued plague, but the enemies rage against them) doth acknowledge them for his, and from the shadow of death, (b) the Lyons denne, the (c) burning Ouen, the manifolde captiuities and fierie cheynes of sinne (because they are by his owne worke his people) he redeemeth them, and translateth them into the kingdome of his deare sonne our sauing health Christ Iesus. Now let vs (good readers) applie the woordes of this verse to our selues, which not onely in the morning, but at all times of prayer, finding the lyke causes working in vs, we ought wyth ioyfull hartes to the

(g) Pro.16.4.
(h) Pro.16.9.
(i) Pro.16.5.
(a) Esay.53. Esa.27.1 Ier.14.10. Gene.12.17 Ier.44. Amos.9.10.
(b) Dan.6.16. 23.24.
(c) Dan.3.8 25.

Lorde vnfainedly to say and sing, *Blessed be the Lorde. &c.* First this Lorde and God belongeth to vs now as to Israell of olde. For as they were after the flesshe the sonnes of *Abraham*: So, many of them not hauing the (a) fayth of their father, lost the promise to him and his seed, and we now are in (b) their stede grafted into Christ, by whose spirite and worde preached, we are made the children of *Abraham*, not by birth in flesshe, for we are of another stocke Gentilles, but by the gyft (c) of fayth, whereby our heauenly father maketh vs the members of his son Christ, who is the true sede of *Abraham*, wyth the rest of ỹ true Israellites. Therfore as many as are the children of faith, may they, and ought they, as sonnes of *Abraham* in dede, to sing wyth thankefulnes vnto God, *Blessed be the Lord. &c.* The visitation of our Lord then had, and now continually of him vsed, chalengeth alwayes ioy of vs. For, in (d) visiting the wicked wyth his sworde, he cutteth the occasion of euill from his people. In visiting his people with his rod, he deserueth great prayse, for to the same his people,

(a) Rom. 4. 13. et. 9. 31. 32.

(b) Ro. 11. 17. 18 19. &c.

(c) Gal. 3. 7. 29.

(d) Psal. 101. 8.

when

whensoeuer he sendeth his Rodde to cor-
rect their sinnes, (a) his staffe of diuine
prouidence, is also by his mercie there-
wyth exhibited, to be to them a staye of
comfort and defence. All which most
wisely he guideth wyth his merciful hād,
oftentimes not taking from his seruants,
the smarting salue of his correction, vn-
till the itching sore of their iniquitie, by
the power of his spirite be taken from
them. As a most louing Father, he visi-
teth vs, for in the middest of his anger he
is euer mindful of his mercies. (b) He stri-
keth vs but for a season, but he consumeth
the wicked in his wrath, he (c) beateth
vs to our good, to bring vs vnder his yoke
But wt his visiting plagues, he (d) breа-
keth in sunder, and beateth into morsels,
the children of iniquitie, for the which his
holy workes sake, we ought euer thank-
fully to say wyth harte and tongue to the
Lorde our God. *Blessed be the Lord. &c.*
Thirdly haue not wee manifest cause
wyth *Zachary* dayly to prayse God: when
wyth him feeling our deserued death rea-
die to deuoure vs, and our sinnes prouo-
king Gods iustice to condemne vs to per-

(a) Psal. 23. 4

(b) Esai. 54. 4. & 6. 7. 8.

(c) Psal. 119 67 71.

1. Cor. 11. 32

(d) Psal. 2. 9

petuall captiuitie to imprison vs in (a) eternall cheynes of darkenesse wyth Sathan) he by his spirite doth assure vs that we are his children, and (c) enboldeneth vs, (not whisperingly for feare bringing painefulnesse: But to crye out wyth courage enriched wyth his loue) that he is our Father, and that his (d) Christ is by his goodnesse geuen to vs, and by his spirite hath he grafted vs into his Christ, as the braunches are into the true vine, by whose sappe euen his sayd spirite wee haue not onely our *Arra*, and (e) earnest penie of his assured couenant: But also are set so sure into eternall lyfe, that it is impossible for sinne, satan, flesh, or whatsoeuer, to condemne vs. For it is our Lorde which hath redeemed vs his people, and we are by (f) fayth grafted into him our Lorde: So that to vs can come no condemnation, nor any want of that which is good. Therefore agayne wyth the whole Church of God we most ioyfully ought to say. *Blessed be the Lorde God &c. For he hath visited and redeemed his people.*

(a) Iud.6. 2.Pet.2.4.
(b) Ro.8.15.16.
(c) 1.Ioh.4.18. Gal.4.6.
(d) Io.3.16.
(e) Eph.1.13.14
(f) Rom.8.1

Finally, note here that the Papistes

in their Mattins vsing, or rather into abuse bringing and chaunting this song did neuer a right as Zacharie the good Priest did, therewith praise the Lord, for they worshipped him with lippes alone, without vnderstanding the causes why: but he first waigheth the cause, before hee poureth out by waight the Lordes praise. His hart was wholy fraught with conceiued matter of ioy, they boyd thereof & laden with terrible doubtfulnesse, dare not presume (say they) to bost of their deliuerance, which popish vice as it is their deuotion in their life, so it purchaseth for them after death the dregges of Gods angrie Cup, as dreaming Dirgis, and restlesse Masses, to purchase *requiem*, where none is to be had, and a neuer ceasing paye, till land and reuenewes wyll serue no more. And yet if eftsones of them it be asked, neuer can it by them be aunswered, the soule the Lord visiting hath redéemed: for then their poperie should decay. But thankes be vnto God, who by his vnfallible truth in his writtē word hath assured as many as beleue in him, of eternall life: yea and that presently after,

and from the moment of naturall death our Lord and redeemer so saying (a) *hee that beleeueth in me, shall not die for euer. &c. but shall passe from death to life.* Ye Papistes learne to repent (which God if it be his good wil graunt you for Christes sake) and to perceiue with vs the causes why we blesse the Lord, for he hath erected vp an horne of saluation in the house of his seruant *Dauid*, for the Church of true Israell, as this our good Priest and Prophet Zacharie speaketh on this wise saying.

(a) Io. 11. 25. & 5. 24.

Vers. 69. *And hath rayſed vp the horne of ſaluation vnto vs, in the houſe of his ſeruaunt Dauid.*

Albeit (sayth the Prophet) that in the eyes of all men Israel, was cast downe, his strength worne out, and his light extinct, his hope gone, and no glory left in the house of *Dauid*: yet do I now see thee O Lord, mindfull of thy former promises. For in that thou hast sent my sonne

the

the Baptist, thy messenger, and enriched the wombe of the virgin with child, thou hast assured vs of thy erected Christ in the Tabernacle of *Dauid*, which is to vs a most mightie saluation by thy spirit, in the mouth of the same *Dauid* promised saying. *There will I make the horne of Dauid to bud, for I haue ordained a light for mine anoynted.* Psal.132. 17 Iere.23.6 And the time now, thou hast respected to the inestimable comfort of thy Church, in which *Herod* and thy enemies haue perished (in shew) thy *Dauids* line, and haue vsurped his throne. As thou before time hast promised, saying: *In that day will I rayse vp the Tabernacle of Dauid that is falne downe, and close vp the breaches therof. And I will rayse vp his ruines, and I will build it as in the dayes of olde.* Amos 9.11. Acts.15. 16. A horne he calleth Christ our Sauiour significantly, thereby checking the pride of Sathan in his members, that seeke to destroy the kingdome of Israell, as also declaring that he shalbe of strēgth to ouercome their strength: yea and that his place and dignitie is no where els thē from the Lorde, who doth anoynt this Christ aboue his fellow Priestes & Princes,

with the Horne of his Euerlaſting ſtrength for his people. Underſtand therfore that this word *Cornu* a horne, in ſcripture ſometime ſignifieth (a) kingdom and princely power, as in *Daniell* and in *Samuel*. Sometime it is taken for ſtrength and great might, as in *Daniel* againe, and in the *Pſalmiſt*, (b) *All the hornes of the vngodly will I breake, but the hornes of the iuſt (ſaith he) ſhalbe exalted*. The ſum of the Prophets wordes are, as if he had ſayd: To vs depriued of ſtrength, hope and comfort, by the mightie enemies of god in the world, the Lord in deſpite of them that throw vs downe to the duſt, hath erected in the midſt of them his promiſed Chriſt, which is to vs that beleue in him, *a mighty king, a ſtrong ſaluation*. That, and the only ſauing health of God, giuen to al nations, that feare him, and call vppon his name. Yea, and that in the ſame linage and ſtocke which the mightie of the world are now in hand to deſtroy, euen in the houſe of his ſeruant *Dauid*. Since to vs this horne with his honour and ſtrength is erected, let vs conſider ſomething further of theſe the Prophets wordes. And firſt

(a) Dan.7.7. 24. 1.Sa.16.1.

(b) Pſal.75.10.

Firſt note that in Chriſt alone, which is borne of *Dauids* ſtocke, the virgin Mary, (not in the popiſh wheaten and coniured counterfet Chriſt,) hath the heauenly father placed our (a) ſauing health and in no other: wherefore in him alone muſt wee repoſe our truſt, as in whom the (b) fulnes of the Godhead and his whole fauour dwelleth corporally, and in whom alone (c) he reſteth with vs pleaſed, whoſe name is (d) the Lord our righteouſnes. Secondly he is of God, ſet vp to be our ſaluation, therefor may we not els where ſeeke for health, of Man or Angell, neither feare any other power, for neither (e) ſinne, Sathan, world, or Hell, can take our ſauing health from vs that reſt in him, nor ſeparate from him & his merites, thoſe which the (f) father hath geuen to him. Thirdly the ſame horne that to the wicked is terrible and vgly, (g) deſtroying their kingdomes and tiranny, is to the faithfull the horne of their health in God, from the ſicknes of their ſinne. And alſo it is to them life into heauen, from and againſt the death in hel. As the ſame water which drowned the wicked of the world, neither ſparing

(a) Math. 17.
(b) Col. 1. 19. & 2. 9.
(c) Mat. 3. 17. & 17. 5.
(d) Iere. 23. 6.
(e) Ro. 8. 38. 39.
(f) Io. 6. 37. 39. & 16. 22. & 17. 24.
(g) Dan. 11. 12.

sparing Shippe, Citie, Towne, or Castel, at the same instant caried the Arke of the obedient (a) *Noah* and his familie from destruction. Yea, and as naturall death it selfe, is to the wicked, the doore to eternall fire: So is the same naturall death, by this our strength Christ Jesus (who hath ouercome death, and her sting) to vs that rightly beleue in him, the passage to eternall ioye and blisse. Let the Papists therefore tremble at the presence of this our strength, for neither they (c) or the gates of hell, shall or can preuayle in battayle against vs, because (d) God is on our side, and therfore we feare not what the Pope or any other Carnalite can doe against vs. Fourthly, where and when is this horne erected? Euen there & then, where and in what place the worlds force is to represse the same, euen in the house of his seruant *Dauid*. When did Israel feele most the presence of the horne? When (a) *Pharao* entred with greatest rage, to destroy the Lordes heritage. When did *Daniel* perceiue his might, and where? (b) Euen when his friend the Kyng wanted strength to helpe him, and in the place

(a) Gen. 6. 7. 8

(b) 1. Cor. 15. 55. 56. 57. Heb. 2. 14.

(c) Mat 16. 18.

(d) Rom. 8. 31.

4

(a) Exod. 14. 21. 23. 27.

(b) Dan. 6. 14. 19. 22.

prouided for his destruction? Where did (c) *Helias* the good Prophet beholde this wonderfull horne erected? But where idolatrie had preuayled ouer all, and then also, when not one seemed to stand with the Lord. And did not Israell now decay? and the heathen enter into their possessions? Was not *Dauids* house aboue al persecuted? Then & there did the Lord send his promised horne Christ our Lorde, by whose sapience the wisedome of all flesh is proued foolishnesse, and through whose strength (d) ỳ strong armed mã is spoyled of his treasure. Be of good comfort, O thou little flock afflicted, for the Lord hath, and wil haue his Christ to haue ỳ (e) victorie. Yea, death is the instrument of life, and he maketh persecution to bee the séede time of his Gospel, and the bloud of Martirs, the budding time of the same. Wherfore alwayes with this & other such places of the holy Scripture, take comfort thou that trustest in the Lord: And let the experiment of ỳ last persecution in England assure thée that the power of this horne is eftsones encreased. Where and when did this Christ shewe forth to our

(c) 1. Reg. 19. 14 18. Ro. 11. 4.

(d) Mat. 12. 29

Mar. 3. 27. Luc. 11. 21.

(e) Io. 16. 33.

age

age his might? But when the bloud of his saintes, in our English bloudy Church, became as riuers of water, and in the time of their greatest pride and ripenes of their Butchers actes? Then and there hath the Lord againe in this nation erected his Christ and Gospell, and from the prison of the Tower, hath to the Throne and diademe of this land, rayled his more then halfe dead *Elizabeth* our godly and gracious Quéene, vnder whom the ruines of the decayed walles of true Religion, are greatly repayred once againe. God make vs mindfull of his mercies, & thankfull for his benefites: And giue her Maiestie such encrease of his zealous spirite, that the remnant of the *Hydra* and seuen headed beast may be banished this nation, that in her gracious raigne, and by her godly hand with the state of her ecclesiastical and ciuil gouernment in God, as Gods holy instruments, Christ alone may be erected, as he is set downe by the (a) *Psalmist* to be our strength & our light. So shal her daies be many, her throne (b) established, and her and our enemies vtterly ashamed. And in the meane space,

(a) Psal. 132. 17

(b) 1. Sam. 12. 14. 15. Ios. 1. 7. 8. Deut. 28. 7.

graunt

graunt vs O Lord (for Christes sake) true and perfect obedience to her Maiestie, with pacient abyding, in humble peace, till the time which thou hast set to frame her heroical heart further, to those things which shall most sound forth thy glory, her Maiesties honour, and the profite of thy Church: that so we may depend vppon Christ our horne of saluation, & God of strength.

The Prophet not contented to stay with this summary speech, dilateth the same more amplie, & sayth as followeth in the nert verse.

As he spake by the mouth of his holy Prophets, which haue ben since the world began. Verse. 3.

Least the saluation by him now preached in Christ, should seeme to the world a new noueltie, freed from vtilitie and truth, he voucheth the same to be long sith determined of God: and the same open to all ages before, by the holy Pro-

phets in their times. (a) Euē from ỹ voice
(a) omnipotent to Satan at the fal of *Adam*,
Gen. 3. 15. vntill the houre of this ioyful song, so send-
ing as to our certaine stay, the written
word of God. As if he had sayd, other
saning health to loke for at the handes of
God, then hee hath promised, and to re-
fuse the same by him set and geuen, accor-
ding to his promise, is mere wickednes.
To geue credite to his word, and to sub-
scribe therto, is true godlines. Wherfore
come hither ye sonnes of God, this is the
(b) promised sēed, the (c) little stone, the
Gen. 3. 15. & virgins sonne, (d) *Iesse* his braunch ỹ *Mes-*
22. 12. *sias*, and the anoynted Sauiour of ỹ Lord
(c) promised by al the prophets since the be-
Esa. 7. 14. & 9. 6 ginning of the world. This verse exhibi-
(d) teth as by hand to our sences excellent
Esa. 11. matter.

1. First, that to the whole world, aswell
(e) before Christ as since, and till the last day
Dan. 2. 34. 45. and houre of the same world, there is no
saluatiō to be loked for (by that perishing
world) els where then in *Dauids* house, &
in and by the horne Christ Iesus alone, by
God, and not men, erected vp in all sight,
in that house, not set with, or vnder other

helpes,

helpes, but alone and aboue, all other seeking their helpe at him. Of saintes the virgin *Mary* is of most worthy fame, yet is she farre of (a) frō hauing power to helpe in earth the sonnes of men. There fore she in her life for a lesson till the end of death to all *Dauids* house, in the Gospell being called vpon of the seruitors at the mariage, sayth: (b) *Whatsoeuer he biddeth you do (speaking of her sonne Christ) se that ye do it.* And when *Elizabeth* this holy priestes wife had saluted her, she acknowledged Gods mercie to be the cause and sayd: (c) *My soule doth magnifie the Lord. &c.* And my spirite eke reioyceth in God (my Sonne) which is my Sauiour: for els had I wyth the rest of the sinfull world, both soule and bodie perished into eternall fire, had not this Christ by the spirite of God my Lord bene conceited and borne, not of me alone, but to and nor me also.

(a) Act. 4. 12.

(b) Io. 2. 5.

(c) Luc. 46.

Secōdly he hath promised by al his Prophets (to deliuer vs from error) that this Christ is not to be found els where then in (a) *Dauids* house, by ỹ which as all false Christes are descried, so also the true

(a) Luc. 1. 32.

Church is hereby approuedly knowne. For as after the flesh Christ is of ỹ (b) line of *Dauid*, so spiritually *Dauids* house signifieth his new Church, and in the same wise Christ is by the Prophets called sundrie times *Dauid*, aswell by (c) *Ieremie* as *Ezechiel*, where ỹ church is prophesied, to serue God and *Dauid* their king, yt. christ the sonne of *Dauid*. For *Dauid* was now long sith departed to the Lord, and again sayth the Lord, I will set vp a shepherd ouer them, euen my seruaunt *Dauid*. &c. And my seruaunt *Dauid* (that is Christ) shalbe the Prince among them, I the lord haue spoken it. Therefore (good Reader) of force it must be so. The house wherin this Princely *Dauid* raigneth, and this priestly Prophet teacheth, is the church of true Israelites, the vnfayned house of (a) *Iacob*, to the which and for the which, (b) the Angels discend, and ascend dayly, by the commaundement of our King, to the ministring comfort of his elect. This Christes church where this horne is erected, is builded not by mans wisedome, nor mayntained by popish policie and diuelish diuinitie, but ỹ chiefe (c) builder

(b) Mat. 1. 1 Luc. 3. 23.

(c) Iere. 30. 9 Eze. 34. 23.

(a) Luc. 1. 33.

(b) Gen. 28. 12.

(c) Mat. 16. 18

hereof

hereof is Christ himselfe, and by his commission his Prophets before him, which by his (d) spirite & word builded the harts of the fathers to the fayth in his erected sonne. And euer since his (e) Apostles, Euangelists Pastours, Doctors and preachers, which (f) receiue of his holy Gospel, and therewith edifie the church, are likewise (g) builders of this holy temple and house of our heauenly *Dauid*. Of which house (h) Christ is the head and chiefe corner stone. The (i) familie and building of this house are such, as by ỹ Apostolical and Euangelicall Doctrine are brought to the rules which are therein set, by the Lord herein erected: of him also to the same end they haue their name, eate of his bread and worke (as hee is by calling in such good workes, as are of the same Lord (a) for them prepared euen from the time of calling, till the last houre of the (b) penies receite. The continual (c) building of this *Dauids* house, is by preaching the word of truth, not by popish prestling in of false Doctrine: by geuing the sacraments of the Lord to the people, as they themselues haue of the Lord (d) receiued them.

(d) 2. Pet. 1. 21.
(e) Ephe. 4. 11.
(f) 1. Cor. 11. 23.
(g) 1. Cor. 3. 9. 10. 11.
(h) Ephe. 1. 22. & 5. 23.
(i) (c) Eph. 2. 19. 20. 21. 22.
(d) (a) Ephe. 2. 10.
(b) Mat. 20. 8.
(c) 1. Cor. 3. 10. 11. Ephe. 4. 11. 12. 13.
(d) 1. Cor. 11. 23.

And not without commission, and against the word to take the same from the people, and offer them vp to the Lord as doe the Papistes. Also to keepe the house in order, by ciuil and ecclesiasticall gouernment with the lawe of Christ our *Dauid*. By this and such like building, where so euer the Church is thus set vp, the same is true *Dauids* house.

And where the power of this horne, is in the hartes of the people, by the worke of Gods spirite surely setled, and through the instrument and organ of preaching, the same Christ is naked, and without corruption in Doctrine, (a) described simplie, and depaynted so plaine wyth the pensell of the Scriptures that hee is to them manifested, as hee is of the Father geuen, the onely promised Christ crucified, our (b) saluation, redemption, & iustification, (c) that Prophet, the onely (d) Priest, and our King, and that all men by such meanes are (e) drawen alone to the Father by hym: there maye wee assure our selues, that that Church and Nation is *Dauids* house, and therein is Christ to be found,

(a) Gal.3.1.

(b) 1.Cor.1.30.

(c) Deut.18.15. Act.7.37.

(d) Heb.20. & 7.17.21.28.

(e) Io.14.6.

erect

erected for our saluation. (f) Against this building, the gates of Hell shall not preuayle. For as many as beleue in him, shall (g) not perish wyth the serpent Sathans sting, but by this holy serpent, voyd of poyson (Christ Jesus,) shal haue eternall life. Agaynst this church and to the subuersition of his house, the (h) old enemie hath set him selfe wyth his whole power, continually to persecute the same; and hath so preuayled in the eyes of men, that this house, hath eftsones seemed, a forsaken cottage in the Lords vineyard, and the familie destroyed. But euen when it seemed of least value, then from the handes of such strength, the mightie God hath valiantly taken of that number such as should sōtinue his house elswhere. And wheras ỹ wicked seketh ỹ destructiō of this house: God by his might vseth the same another way ꝛ that to two principall ends. First to teach other natiōs (a) vnto ỹ which they are dispersed that heauenly doctrine, which els they had not known. And secōdly, that at their returne they might bring wᵗ them againe not only his word ꝛ lawe,

(f) Mat. 16. 18.

(g) Ioh. 3. 14. 15.

(h) Apo. 2. 1. 15. 17.

(a) Act. 8. 4.

but therwith many mo children, begotte in that time, by the persecuted gospel, eftsones to the enlarging of the borders of that late nobled church. (b) Go and kill (sayth raging *Saule*) the priestes of the Lord, (which were the remnant of *Elie*,) for their hand is with *Dauid* & they haue not bewrayed him to me. At whose commaundement, that cursed *Doeg* did kill of them 85. priestes of the Lord, that were the lynnin *Ephod*. Their Citie (a) *Nob* also hee destroyed from the most, to the least, some, and all, for the hate he bare to them that fauoured *Dauid*. What then? Did he herewith kil ỹ church? No surely. In this sharpe persecution *Abimelech* his sonne called *Auiathar*, one of these priests escaping, fled to *Dauid*, which was him-(b)selfe also from the furie of the sayde *Saule*, fled to *Achish* the King of *Gath*, a heathen prince, where both hee had succour, and *Auiathar* continued with him to the continuall encrease (c) of Gods Church.

(b) 1. Sam. 22. 16.

(a) 1. Sam. 22. 19. 20.

(b) 1. Sam. 21. 10.

(c) 1. Sam. 23. 9

Note here with me (good Reader) that God by his prouidence doth vse the bloudie hand of *Saule*, whose purpose was to de-

destroy by his kingly power, both priest and people, in Gods Church to an other end, for he made him his instrument, ther by to spreade the same his church among the gentiles, that not only in that place their harts might haue experiment of his power, but that also his Church of Jesus then, to the comfort of the same nowe, might behold his secret worke, far passing al their expectations, which was to foster for a season in such slight, such two principal persons, as after should erect that persequuted cause and people, in the same persequuted nation, and that by no lesse meane, then whereby for a time, the same was repressed, nor in any other place ther in *Sanles* seate (that is to say) Dauid hys faithfull forfred king, and Auiathar, his good preserued priest. When cruel (a) *Athalia*, the Mother of *Ahasia* King of Jerusalem, sought to extirpe the kings seede, that she might vsurpe the kingdome, she murthering the rest, did she destroy the house? No, *Joash* one of his sonnes was from her hand of slaughter saued, & that by the hand of a maid his Sister, till the time that the Lord had appointed, for the

(a) 2. Re. 11. 2. Cr. 22. 10

saide Joashe the true king to enter into his realme, and so to render recompence, by iust pay of deserued death, to that wicked vsurper *Athalia*, which after Seuen yeares he brought to passe, setting this reserued Joash in his fathers seate. (b) Herod also seeking by the death of the innocentes to kill the Messias, not only failed of his pray, but was himselfe deuoured of GODS Iustice. And although the Papistes follow these and such other their forefathers in like murthering cruelties, as lately in Englande, and since in Fraunce: yet will the LORDE, and hath the LORDE set vppe, (as he hath promised by the mouthe of all his Prophetes since the worlde began) his Christe, to bee his strength in spite of them. Who yeelding as it were for the tyme, doth thereby nothing lose, but lesse ableth, the aduersarye. While by Sathans furie the Church is elsewhere gone, as before is saide, to bringe forth (by her Christe) in a more quiet place, many vnto Children. At whose returne, the losse of her former are restored, with infinite mo her borders enlarged, her

(b) Mat. 2. 16. Illiricus cēt. 2. lib. 1. cap. 30. fol. 22.

(a)

ho-

honoure encreased, and her fame spred ouer all. For the LORD her strength hath, and will (a) (confounding her enemies, and treading them in the mire) geue her the victorie. Adde vnto the holy Scriptures testes, our own experimented testymony, in the late persecuting time, of Quæne Marie, and therewith well consider the encrease of hys Church, & number of her children, which by the persecuted Preachers then, with others their brethren since, through their ministerie in the Gospell, are begot in Christ, and in thys Churche of Englande fostered, to the praise, and in the profession of the same our Lord. To conclude let euery faithfull man assure himselfe of the same continuall worke of God in his church, to the end of the world. For his (a) eyes (with remembrance of his promise) are euer ouer the righteous, to persorme, to all perpetuity, ỳ which by so many holy witnesses, as his patriarks & prophets, he hath to ỳ same promised frō time to time so assuredly. Now let vs repaire again to our prophet Zachary, who proceding, doth set forth at large ỳ performed promise of

(a) Mic. 7. 10.

(a) Psal. 33. 18. Psal. 34. 15.

God

God, and the effectes of the same, to his beloued Church, saying as followeth.

Verse 4. *That he would send vs deliuerance, from our ennemies, and from the hands of all that hate vs.*

5 *That he would shew mercie towardes our Fathers, and remember his holy coue nant.*

(a) Psal. 33. 18. Psal. 34. 17. *And the othe which he sware to our Father Abraham.*

Which was, that he would graunt to vs, that we being deliuered out of the handes

of

of our enemies, should serue him without feare.

All the daies of our life, in holines and righteousnes before him.

This whole text dependeth vppon the former expounded verse. *As he promised to our fore. &c.* And declareth by manifest proofe, the faithfulnes of God, which hath fulfilled his promises and oth, not by the Prophets alone, but long before made to the Patriarkes, that was to *Abraham* saying: (a) I will blesse them that blesse thee, and I wil curse them that curse thee. And also thy (b) seede shall possesse the gates of their enemies, and in thy seede shall all the Nations of the earth be blessed, and this promis, he confirmed with an (c) oth which Zacherie here repeateth, saying, I haue sworne by my selfe, I will blesse thee, and multiplie thy seede. His liuing couenant also with *Abraham* was this, Moreouer (d) I will stablish my loue, be

(a) Gen. 12. 3.

(b) Gen. 22. 17.

(c) Gen. 22. 16.

(d) Gen. 17. 7.

betweéne me and thée, and thy ſæde after thée, in their generations for an euerlaſting couenant, to be god vnto thée, and to thy ſæde after thée. And I will géue thée, and thy ſæde after thée, the land wherein thou art a ſtraunger: euen all the land of *Canaan* for an euerlaſting poſſeſſion, & I wilbe their God. And with our Father Dauid he made a couenant alſo, which by oth eke he eſtabliſhed, that it might be euery way, (e) moſt firme: and now in ſending his Chriſt (ſaith *Zachary*) he hath performed the ſame, which erſt thus ſpake, I (f) haue made a couenant with my choſe, I haue ſworne to Dauid my ſeruant, thy ſéed wil I ſtabliſh for euer, and ſet vp thy throne from generation to generations.

(e) Heb. 6. 17.

(f) Pſal. 89. 3.

22. Againe I haue found Dauid my ſeruant, with my holy oyle haue I anointed him.

22. Therefore mine hand ſhalbe eſtabliſhed with him and my arme ſhall ſtrengthen him.

23. The enemy ſhall not oppreſſe him, neither ſhal the wicked hurt him. But I will deſtroy his foes before his face, and plague them that hate him.

24. My truth and my mercy ſhalbe with him, and in my name ſhall his horne be exalted. And al beit-

deit that these and such other couenants by GOD, with the Fathers made, for, and to them, and the rest of his Churche, may seeme to sound temporall thinges: yet beside that this Psalme sheweth them to be spirituall, our Prophet here, as a moste true Paraphrast, expounded the same couenantes and promises, by othe of the LORDE also confirmed (to their infallible stabilitie) to be vnderstanded of vs spiritually, and in Christ to possesse them, by him likewyse, as victorius men, and more then conqueroures to triumph ouer and against our (a) spirituall ennemies, sinne, Sathan, the worlde, and the flesh, (a) Principalities, powers, worldly gouernoures, (that is to say, such as gouerne by, and for the worldes luste,) Princes of darknes of this world, spirituall wickednesses, which are in high places, and whatsoeuer openeth it selfe to the worke of our Saluation. Neither did Christ deliuer the Jewes from the tirranny and bondage of the Romaines, but yeelding himselfe to that authoritye, (b) paid the tribute thither due: Teachinge vs thereby to looke for a further, &

(a) Rom. 8.

(a) Eph. 6. 12.

(b) Mat. 22. 17.

a more blessed deliuerance, of which as before, *Paule* speaketh to the *Ephesians*. And the Angelles from Heauen preached the same to *Ioseph*, saying, he shalbe called (c) Iesus. For he shall saue his people, (not from temporall gouernment of Straungers) but from (the spiritual captiuity of) their sinnes. That being so, from feare of sin, sathan, hell, world, and flesh, spiritually, and safely deliuered, they may serue the Lord, not with Iewish rites, or popish deuotion, but with (d) sinceritie of hart, & (e) purenes of handes in euery place, in true holynesse, and like righteousnesse by him accepted, and in his sight free from hipocrisy, al the daies of their life. Lo this is the fruite of the blessed promises, othe and couenantes, which our Prophet here speaketh of. This is the victory which God geueth to his faithfull fighting souldiers and sanctified people. On this sorte shall they possesse the gates of their ennemies, they shal through Christ their head, remaine and dwell as Lordes ouer all thinges. And shall treade Satan vnder their (a) feete, notwithstanding his dayly assaltes and subtil sight. The battel is be-

twixt

(c) Math. 1. 21

(d) 2. Tim. 2. 22

(e) 1. Tim. 2. 8.

(a) Ro. 9. 30. 31

twixt Sathan and the soule of man, it beginneth wyth mans lyfe, and is fought in the fielde of a good conscience, enduring by fayth till death, for both partes sound the retyre. But the (a) victory, by Gods spirite is euer assured to the faythfull, and shall be perfected wyth (b) Christ in his kingdome, to our endles happie and most blessed state. Now hauing the text thus opened, by Gods mercies, and grace of his spirit, let vs according to our former rule obserue some such profitable notes, as the same doth reache apparantly, to our considerations. And first in this seconde verse of this section, (for of the first, we shall speake more hereafter, Christ so willing,) let vs vpon the wordes note, that the Fathers, Patriarkes and Prophets, albeit they are of the prophet here called (a) and that truly (holy) yet did not their holinesse demerit such great treasures, and heauenly fruitfulnesse, eyther for their selues or their posterity, as by his wordes he here expresseth. But sayth the prophet (well instructed in the doctrine of truth) the Lorde was there vnto brought towardes our Fathers, by his mere mercy,

that wyth them he should make so Solempne and Honorable a couenaunt.

And if the Fathers whose holinesse the sacred Scriptures so much recounteth, had not wherwyth to meritte the couenaunt of peace wyth God, Where shall theyr Chyldren obteyne suche pryce? Naye, such as haue sought by theyr worthynesse and Obedience to the Lawe, set downe by the LORDE in his worde, to haue Justification without measure, because of their numbered vertues, suche I saye haue losse that they songht for, nor could atteyne to that they would, to saye deliuerance from their Spirituall Enemies, and to be accompted iust before the Lorde, the Apostle so witnesseth saying. (a) Israell which followed the Lawe of righteousnesse, coulde not atteyne to the Lawe of Righteousnesse, because they sought it not by Fayth, but as it were by the workes of the Lawe, for they haue stombled at the stombling stoane, that is, they are offended at the Christe which GOD hath set to be the Righteousnesse for his people, and refusinge

(a) Rom 9. 30. 31.

Ro. 9.

him

him and his merites, they reſt vppon the ſhyuering ſtaffe of their imagined holyneſſe. But the Gentilles (ſayth *Paule*) which folowed not righteouſnes haue atteined vnto righteouſnes, euen the righteouſnes that is of faith, that is to ſay, the true righteouſnes which cānot be bought by deſert, but is atteined by faith in ỹ promiſe of God. Here let our enemies the papiſts wey well with them ſelues how far they are frō the ſenſe of truth. If ỹ holy fathers accepted with God in great fauor receiued not otherwiſe, thē by his mercies his promiſed chriſt, & in him their ſaluation & ful deliuerance, & alſo if they ſeking him vnfeynedly with ſinceritie of harte, came ſo far ſhort of merit, ỹ had not the exhibiting mercy, preuented his prouoked iuſtice the ſame our fathers had periſhe. Yow then can they, or man or angell for thē, obteine for vs ſaluation, or remiſſion of our ſinnes, by any merit ỹ can procēde frō a creature or creaturs: The merits of ỹ papiſtes, are eyther the weight of their Maſſing Sacrifyces, the bloud of Martyres, the abſolute power of theyr Pope, or that (which they thinke) neuer fayleth, the good workes of men.

Popiſh merites.

1
2
3
4

men. As for the meritte of their masse, (a) Heb.10.14. out of all question, it meriteth neyther pardon with God the father, nor place in the church of christ his sonne. But it being vsed doth derogate (as much as it may) the Power of Christ, whiche alone of God is set vp, to ꝑ for his church in *Dauids* house: and arrogateth the honor of Christ and his office to that abhonable Idoll. But (beloued children of God) geue attentiue eare to the Apostolicall wordes written to the *Hebrues*, and thou shalt plainely perceiue by the power of Gods spirite, that the (a) one oblation of christes naturall body on the crosse, in his death hath for euer; not onely taken away from vs ẏ wrath of God, ꝑ reward of sin, but hath therewith abrogated, ẏ solempne sacrifices, cõmaunded by himselfe in his written word, and also hath taken away (for all times to come) all power from any man or angell to set vp, any other sacrifice or oblation propitiatory in (a) Heb.10.9. place thereof: wherefore he sayth by the will of God (by ẏ sacrifice of (a) Christ ordeyned of God) we are sanctified, euen by the Offering of the bodye of Jesus

christ

Chriſt once made. And in the ſame place hée denyeth that the Sacrifyces commaunded of GOD can longer preuayle, becauſe that the true Sacrifyce Chriſt Jeſus is alreadye Offered, of which and whom they were Fygures. And alſo denyeth that ſthis Chriſt is any more to be Offered, but playnely affyrmeth hym after that his once Oblation, to ſitte for euer at the Ryght hande of the Father, and ſhall not thence come, till his enemies (b) be made his footſtole. And that all men might be Satiſfyed, he addeth a reaſō wherefore, ſaying (c) for wyth one Offering hath he conſecrated for euer thoſe that are Sanctifyed. And moreouer he calleth the Holy Ghoſt for witneſſe of the ſame as in the 15. and 16. verſes following, and ſo concludeth vp his Aſſertion. That ſince Chriſt Jeſus hath thus redeemed vs, (a) there is no more Offering for ſinne of one or other, but in place thereof there is (ſayth hée) ſet vppe to and for vs, an entering into lyfe by a more beautifull manner, which hée there calleth a newe and liuing way,

Verſe. 11.

Verſe. 12.

(b) Pſal. 110.

i 1. Cor. 15. 25.

(c) Heb. 10. 14.

(a) Heb. 10. 17.

pared for vs through the person Christ, which is our hye Priest: who requireth not sacrifice of vs, but an approching hart made pure in conscience and body from
Vers. 23. sinne by fayth &c. Therefore away wyth your Popishe trash, your masking masses can no longer shaddowe the trueth. Further I pray you, whether doth God at any time accept the man for the Sacrifyce, or the Sacrifyce for the man? I
(a) Gen 4.4. trow the Text sayth, that God regarded not (a) *Cayn*, or his Sacrifyce, and contrarily he accepted *Habell* and his Oblation: which sturred vp *Cayn* his wrath to kill his Brother *Habell*. Here it is plaine, God respecteth first the man, and then his sacrifice, if the man be not acceptable, his sacrifyce is abhominable, as in
(b) Esa. 1. 10. 11. 12. 13. 14. 15 the Prophet (b) *Esay*, the Lord reproueth the Iewes for their paynefull seruing in will worshippe. and sayth, he abhorreth their deuises, and will not turne towards them with fauor, though their sacrifices be costly, because they are sinful that offer them. And the people for whom they are offred, are the children of sinne, their handes are full of bloud, yea, & they geue

to

to God that which he asketh not, and (c) Esa.1.16.
therefore disliking vtterly thereof, he
sayth, (c) who required this at your han-
des? And there teacheth them to amend
from their Wicked wayes, to washe
them from their sinnes, & so will he ac-
cept them and their Oblations. Christ
himselfe also doth nothing more pacifie Psal. 40.7.
ỹ Fathers wrath, in his most holy sacri-
fyce, then in respecte, that according to
the Fathers wyll, he hath yelded him-
selfe for an Oblation as he was of him
appoynted, by his written worde say-
ing, a (a) body hast thou ordeyned me, (a)
and loe I am here to doe thy wyll. Let Heb.10.5.
the Pope and his Clergye (as Christ
here doth) shew vs the heauenly God or
Father his holy written will, for their
accepted persones in Sacrifysing for
the Quicke and Deade, and for suche
their fayned propitiatorie Sacrifyces:
and we will not shame for losse of credit
to subcribe vnto them. But this they
can not, and therefore they hate the scrip-
tures, and would not that wee shoulde
Studye in them: Because they knowe
that there by their Idolatrye is bewray-

ed, and their Trecherie made knowen, and that both they and their Sacrifyces are wyth *Cayn* odious in Gods sight. Oh that therefore we coulde wyth our *Zachary* retourne the Phrase of Popishe speache to the Forge, that fyrst framed the same, and coulde acknowledge our Saluatson to consist in Gods mercye alone, by the meritte of his Sonne Christ in that his Sacrifyce, in his (a) naturall Bodye Crucifyed on the crosse once for al, & al ages. By the which (sayth the Apostle *Peter*) wée are deliuered from Sinne to liue in righteousnesse, for by the (b) strypes of Jesus Christes Death wée are made whole. The bloud of Sayntes, is their other Imagined meritte for mennes Saluations and Gods fauour. But (good reader) of Sayntes the Apostles are chiefe, and hath not Christ taught them to saye, forgeue O Lorde our sinnes? Hath not the chiefe of them whose lyfe was angelical, whose person to death was eftsoons assailed (*Paule* I mean) hath not he writtē, doth not he therby yet speake, that the (d) merit of eternall life is Gods mercie, not mans.

(a) 1. Pet. 2. 24

(b) Esay. 53. 5.

(c) Mat. 6. 12.

(d) Gal. 3. 8. 9. 10. 11. 12. 13. 14. &c.

mans merit: And yet speaking of the suf-
fringes and bloud of martired saintes,
for the testimonie of God and his Gospel,
he acknowledgeth that the (e) afflictions (e)
of them in this life, are not worthy of the Ro.8.18.
glory which shall be shewed to them in
the triumphant kingdome of our heauen
ly father. But their merit (sayth hée) is
Gods loue, who hath chosen them to bée
his sonnes, and hath (sayth hée) annered
them with Christ, as heires of the inheri-
tance. Note well, eternall life commeth
not by the bloud and afflictions of mar-
tirs, not by purchase of mens merits, but
by the inheritaunce geuen vs in Christ
thorough Gods mercie. Thus good rea-
der thou séest that this popish post is rot-
ten for age and want of heart, what shal
we saye of the third matter, the Popes
pardon: Surely if neither his God the
Masse, nor his saintes bloud can helpe, nei
ther can his pardons any thing profite
thée, for they are all of one force, & haue
all a like authoritie. I néede not longer
to stand in the confutation of such a wic-
ked taile of the people, that boasteth him-
selfe to bée the onely head of Gods church

in earth, controler in the heauens, prince in Purgatorie, and Master of Hell. Bée not offended that I call him that tayle of the people, for the warrant is geuen me, by the holy Ghost, so to terme him. (a) *The auncient and honorable man, he is the head, saith Esay, and the Prophet that teacheth lies, he is the tayle of the people.*

(a) Esa.9.15.

4 The last of Popish merites, are good workes which can not merit Gods mercie, for either they precede, or folow faith. If they go (b) before fayth, they are sinne, and therefore moue Gods furie, rather then merite his mercie. If they followe faith, they then merite not that which of God is giuen before their birth, but expresse by such fruite, what well (c) planted trée brought them forth. But as no trée meriteth life by the Apple which hée beareth, but fast setled in the ground, liueth of the iuyce that commeth from the rote, so the faythful merite not Gods fauour (which is their life) by their workes, (the fruites of their fayth) but setled and grafted into Christ their foundation, they doe receiue their common life from the same rote, by the sappe his spirite which

(b) Ro.14.23.

(c) Psal.1.3.

from him is sent and (a)geuen, to euery of them sufficiently, to life eternall. What, shall we then not worke? God forbid: Allwayes do and continue in that which is good, but cause not a good thing commaunded of GOD, to become a pestilent euill to thy conscience. Liue and walke in good workes, which God hath prepared for thée: but let them bée done to the same end which GOD hath directed to them. Namely, that the outward déede in them, may expresse thy inward fayth in Christ our Lord. And further that the Church of GOD may bée profited by them. But chiefely that by the same, many mouthes séeing thy faythfull actes may bée prepared and stirred vp to (a)glorifie thy Father which is in heauen. This is the voice of holy scripture, declaring the end of good works to be as we haue said, but that they merit not, *Paule* playnely sheweth to the *Romanes*, for and to al in the person of *Abraham*, saying: if (b) *Abraham were iustified by workes, he hath wherein to reioyce, but not with God. For what saith the Scripture? Abraham beleeued God, and it was counted*

(a) Io.14,26.

(b) Eph.2.10.

The end of good workes.

1 Phil.5. Heb.6.10 2.Pet.1.5

2

3

(a) Mat.5.16.

(b) Ro.4.2.&c

to him for righteouſnes. Now to him that worketh, the wages is not counted by fauour but by debt, but to him that worketh not (vz. to merit thereby) but beleueth in him that iuſtifieth the wicked, his faith is counted for righteouſnes. Thus then we ſée, that the fathers with vs haue not merited Chriſt our onely felicitie, but Gods mercie and loue ſurmounting (as I may reuereutly ſay) his iuſtice in iuſt wrath, hath not of dutie, but by loue, geuen, and not ſold to vs that beleue in him his Sonne Chriſt, that we (c) ſhould not periſh, but by him being deliuered from our enemies, ſhould haue euerlaſting life and power in him to ſerue him, in this time of our mortall flesh in all holines, & vertuous exerciſes before him, al the dayes of our life. Moreouer I note that our Lord God will not haue vs to dwell in vncertainties for our ſaluation, and therefore he ſendeth vs to his written word, where his promiſes & couenant is by his owne ſpirit ſet downe to all flesh, for the which cauſe Zacharie hath relation in this verſe to the (a) written promiſes and couenaunt. And to the ſame ſayth (b) Iohn alſo is the Goſpell

(c) Io.3.16.

(a) 1.Pet.1.10

(b) Io.20.31

written

written to vs now, that wee should by that written truth, beléeue that Iesus is the Christ the sonne of God, and that in beleeuing we might haue life through his name. As for the vnwritten verities of the Papistes, as they are counterfet and forged of their owne brayne: so can they bring no comfort to the conscience of the wounded man, or satisfaction to the thirstie soule that (b) laboureth to seeke the water of life, which God doth geue to those that hunger & thirst after the same. For nothing els worke they, but draw to hell all such as trust and are led by them. But he that thirsteth after the water of life: els where then in the written sacred scriptures can it not be found. Seeke this water in the Scripture therfore (good Reader) and the Lord will make heauenly (c) riuers to flowe out of thée, wherewith thou shalt satisfie thine owne conscience in the same Christ fully, and be able also to bring many other to the same (d) saluation, which the knowledge of the Lord, by his spirite in the scriptures hath wrought in thée. Last of all in this verse let vs marke diligently, that not other-

(b) Mat. 5.6. & 11.28.

(a) Heb. 10.14

(c) Io. 4.14. & 7.37.38.

(d) Io. 17.2

3

wise

wise, thē in christ Jesus, God ẏ father maketh vs partakers of his holy couenant. Or yet by any other meanes are we kept within the compasse therof, then by the cause it selfe which is (a) Christ the Lord, the (b) *Alpha* and *Omega* of the same: So voucheth ẏ Apostle saying, in (c) thy sede which is Christ, shal al nations be blessed.

(a) Act. 4. 12.
(b) Apo. 1. 8. & 21. 6. & 22. 13.
(c) Ro. 4. Gal. 3. 16.

The obseruations of the first verse, are also comfortable and profitable. Comfortable when we perceiue that our sinnes deserue the breach of Gods loue and extreme iudgement: yet God in his mercie doth promise & sweare to kéepe his word giuen to the fathers, and to deliuer vs from the sayd iudgment, as the Prophet in the text sayth, *and the oth which hee swere. &c.* The profite hereof ensueth, in the doctrine following. In no case may we gather, because God is sayd here to sweare, that his word without an oth is doubtefull, for the Scriptures euery where approue them absolutely, Amen.

Verse. 6. And the oth which hee sware. &c.

Also Christ him selfe sayth that (d) heauen and earth shal passe, but not one iote of my word shall passe till all be fulfilled. And the Apostle sayth, that the doctrine of the Lord is not (e) yea, and nay, but yea

(d) Mat. 5 18. & 24. 35. Mar. 13. 31.
(e) 2. Cor. 1. 17. 18. 19. 20.

and

and Amen. He (f) speaketh the woord, sayth *Dauid*, & they were made, the times before vs till this presēt, & witnes of time ẏ beautifull heauens shew forth ẏ faythfulnes of God in his word, that the same is most true and strong to the saluation, of al that beleue in Christ through it. Neither may we imagine that he did sweare thereby to hiue vs example or warrant, to vse vaine and blasphemous othes (but leauing to the weaknes of our fayth (b) the Lord sware the more to confirme his promises in vs) for he hath forbid vs to vse thē by his holy word, where (c) nothing is permitted vs to sweare by in heauen or earth, no not by ẏ heares of our head: but there are we commaunded to frame our harts to honestie & truth, which shall out of all occasion of othes & blasphemies from vs, & so kepe farre frō our consciēces the accusing (d) worme of ẏ same, & the (e) vengeance of god, which neuer departeth frō the house of the swearer. Albeit sometimes we may & ought to sweare to ẏ glory of god, & the end of controuersies in & amongst his people, being called therto ordinarily, & thē must we sweare in truth and righteousnes.

(f) Psal. 33.
(a) Psal. 19. 1. Ro. 1. 19. 20.
(b) Heb. 6. 17.
(c) Mat. 5. 34. 35.
(d) Mar. 9. 44 Esa. 66. 24.
(e) Zach. 5. 4.
(f) Ier. 4. 2.

Here

Here would I gladly helpe my countrey of England, (if in this place I might borowe so large a licence) which much vseth this kind of swearing in westminster hal, and other the Tribunall seates of this land. Many of them sweare, and sweat to sweare and offer othes, and both borowe and lend the same to satisfie their friends, and what is the charge of an oth, for the most part many forceth not: so, to winne their expectatiō by oth, they may dispatch their proposed intent. But learne a little here of othes (good Reader) and first what an oth is. *An oth, is a taking Gods name to witnesse, to the better and more stable* (a) *confirmasion of those things which we vouch in communication or testes, or els in couenant or promise*, assuring those to whom we sweare, that nothing but truth proceedeth from vs. Herein in his due place, god is greatly honoured and worshipped, hereby we confesse him to be euery where present, to behold the hartes and actions of all men, to be a (a) reuenger of euil against the offenders in this poynt. But if either falsely, or for any other respect then for his glories sake, and the peace of his people,

(a) Heb.6.16. Deut.6.13.

(b) Mat.28.20. Psal.

(c) Act.1.24

(a) Ro.1.18. Thes.4.6.

people, we ſweare, or ſeeke to ſweare, though it be true that we do ſweare, notwithſtanding we ſinne, though not in the ſubſtance of the matter, yet in the accidentall part therof: becauſe either the fauour of the one, or dread of the other, or linage, bloud or other worldly reſpectes, compelleth vs therto, and not the force of truth it ſelfe, and this God will plague. Surely he will alſo plague al ſuch as mixt in their othes the creatures of heauen & earth with ỹ name of God, by whom (b) alone we muſt ſweare being called therto. (b) Deut. 6. 13.

(a) *He that ſweareth (ſayth Eſay) ſhal ſweare by the true and liuing God.* And again *Eſay* ſaith in the perſon of God, (b) *Al knees ſhal bowe to me, and euery tongue ſhall ſweare by my name.* And as this is commaunded in Scripture, ſo are we there forbidden to ſweare by them that are no Gods, (c) *All that which I haue commaunded you, ſee that ye obſerue the ſame, and thinke not vppon the names of their Gods, nor let them be once named of you.* And in (d) *Sophony* ỹ Lord promiſeth, and threatneth to deſtroy and cut of all thoſe that ſweare by God and by *Malcham*. That God *Maazim* the (a) Eſa. 65. 16 (b) Eſa. 45. 23. (c) Exo. 23. 13. Pſal. 16. 4. (d) Sopho. 1.

(e) Iosua 23.7

Walle, or such blind (e) iudges as offer and geue charge to sweare by God and all saintes, or either that wicked vse, God & our Lady, God and saint *John. &c.* Or such as not daring to sweare, yet inuent to sweare by fayned & new found othes, as mat for Walle, and gob for GOD, and hods body and bloud for our Lordes blessed body and bloud. &c. There is no lesse wickednesse in the one then in the other, for therein we still breake his commaundement that sayth, (f) *sweare not at all*, and we declare thereby our willing desire to blasphemie, which as we dare not enter into, for feare of his vengeance: so wee frame our selues as neere thereto as wee can, by diuelish daliance: much like to Maister *Hardinges* pleasant speech of our Ladies spiritual sport with Christ her Sonne, when shee in the popish Primer is prayed to saye *Iube natum. &c.*

(f) Mat. 5. 34.

Considering that these euils are to bee remoued, and that swearing is not onely in some respect of GOD permitted, but also wee haue now heard commaunded, and is a chiefe part of the true seruice and worshippe of our God, let vs learne to serue him herein in true holy-

nesse

nesse and righteousnesse, such as may wel bée accepted before him. The which to do wée, must obserue that rule in swearing which the Prophet geueth to euery mã appointed to sweare, saying: (a) *Thou shalt sweare (sayth he) in truth, in iudgement, and in righteousnes.* Foure poyntes he teacheth vs to obserue in our swearing. (a) Iere. 4. 2.

First that wée sweare by no lesse then by the liuing God, by no dead coniured cake or other Idoll. 1°

Secondly, that we sweare in *veritate*, in truth, as if he had sayd, play not the hypocrite, sweare not with lippes alone, but with the hart also, séeke not by any meanes to be deceiued in thy soule, or to deceaue others by thy craftines in swearing. Dare not to pronounce one part of thy mind to the hearing of the Iudge, and another secretly to thy selfe. As of late a Minister ryding to his reuerend Bishop for a benefice, at his returne boastingly sayd (as I am credibly informed,) that he vsed to fore him the same cunning figure of defection called *calliditas*, which in plaine English is lying craftines, swearing outwardly to subscribe &c. and softly saying to himself, as far forth as they are 2°

warranted &c. Now surely, to haue safe warrant of God, is necessarie for our subscription in doctrine, but to sweare to
(a) Ro.22.23 obserue and to (a) allow of that whereof hée standeth in doubt, is a halting with God, a mocking of men, and a manifest shew of an ill conscience in him that vseth the same, which can not bee farre from
Ro.14.23 the curse of God. Sweare truly therefore, let heart and tongue goe together, and vouch both one thing, els thou doest heape Gods wrath vppon thine owne head.

¶ The third poynt of swearing is to sweare in *iudicio*, that is, with discretion, not rashly or ouerlightly, but first weighing the cause why he sweareth, the matter which by oth he is to witnesse, the good that may come therof, and the wrath of God following false swearing: he is to sweare truely, that which hee himselfe knoweth by sight, or self hearing, and not to leane vpon other mens reportes. Furthermore, let no man frame himselfe to sweare for trifling things or lightly prouoked, but in mere necessitie, & then with graue consideration and reuerent regard

of

of Gods presence, before whom wée all stand, whose eyes behold the deedes of all men, whose eares receaue the whispering speech of the deepe dissembling harte. Trẽble therefore to sweare for light matters, or at euery mans first perswasion, for an oth is the extreme poynt of Gods ordinance to bée vsed of men, and before Magistrates to banish brawles and contention, and to conserue the peace and vtilitie of his church.

The fourth and last poynt is, that wée sweare in *Iusticia*. Let not your othes, sayth he, be contrary to right and godlines, but thereby seeke to geue to euery man that which of right is due vnto him, whether in cases pertayning to God, to godly Magistrates, or to any other sorts of men. And let the loue of God, and of your Christian brethren, with regard of the onely truth, bée alwayes your guide in swearing, and not the faces of sinfull men. In any case beware of too much credite in other men, geue thy selfe his true *Iusticia*, that is to say, let thine owne eyes, thy reason, thy conscience, thy faith, thy honestie, thy person, with his name,

fame, and craving credite, kéepe him selfe subiect to the Lord his God in holines, and righteousnes, in the middle of the euill world, al the dayes of thy lyfe. Farre bée it from thée to become the slaue of the riche in thy swearing, the forsworne tenaunt of thy leude prouoking landlord, or a chayned lumpe of flesh to the bones of thy kindred, by such meanes, or any wayes else to bée caried from the truth, to the hurt of an other, though hée bée thine enemie, or to the condemnation of thine owne soule, by a false othe to purchase thy friend his pleasure. Finally if thou shalt embrace that which here thou art exhorted vnto, and shalt abhorre that which thou readest here forbidden of God, thou shalt in such swearing blesse his name, and he shall acknowledge thée for his child, and in his Christ shall defend thée from the force and rage of the mighty wicked in earth, and shall geue thée in the end of this thy life thy resting place and dwelling house, his holy Tabernacle the heauenly blisse, as the Prophet *Dauid* doth witnesse in the fiftenth *Psalme* most comfortably to the reading of the which I

Psal. 15.

referre

referre thée.

Now are we come to that which we erſt promiſed vz. to ſpeake of our deliuerance from our enemies by this erected horne Chriſt, whereto god hath ſworne that we ſhould not only giue him the more credit, but alſo ſhuld frame our ſelues in him, to lead the life that ſuch redemption requireth at our hands. But this redemption reacheth to the (a) ends of the world, therfore what kind of enemies ſo euer, or in what ſort they bend their battrie againſt vs, God by this Scripture, with other his promiſes, hath aſſured vs the (b) victory, and from our foes full deliuerance. Our enemies are ſinne, Satan, the world and the fleſh, who in all ages, haue not onely troubled the church people of god with groſſe and carnall vices, but haue ſet vp in the ſayde Church a fourme of (c) Religion deuiſed in Hell, carying the title of holineſſe and Gods ſeruice, wherewith they haue more eaſely drawne the multitude of men, from GOD to ſuch ſinne, vnder the cloke of deuotion, to their perpetuall confuſion and ſhame. This imagined holineſſe and humane religion,

Verſ. 7 That wee ſhould bee deliuered ffrom the handes of our enemies. &c.

(a) Heb. 10. 14 Heb. 13. 8

(b) Eſa. 54. 15.

(c) Exod. 32. 2.

did Sathan first broche in the church of Iesus vnder (a) *Moyses*, and eftsones renued the same as hée could, chaunging him selfe after the (b) fashion of euery age, preuayleth till the time of Christ, and the Pharisies, and since also, hath playd his part in the Synagoge of *Rome*, of whose filthie cup the Kynges and Nations of the earth haue tasted, to their extreme (c) dronkennes.

(a) Exo.32

(b) Iudg.11.39. & 17.18. 1.Sa.28.8 1.Re. 11. 4. & 12.28. & 16.31.& 18. 26. & 21. 9. 10. 2.Re.1.2 2.Para. 24. 17.18.& 25 14 & 33.2,3 5.6.7. Dan.3.1. 2. 3.& 6.7.8.9 1.Macab. 2.Macab. wholy.

This is the greatest ennitie that Sathan can worke to Gods people, vnder coulour of seeking and seruing him, to drawe them quite from his Maiestie, and in such sort blyndeth their eyes, and wyth his fierie Dartes so kendleth their carnall zeale, that in the will worshippe of their owne inuention, they spare no cost, or (d) shunne any payne, to seeme more then religious therein. In this our age the Church of England is vexed wyth two horrible Impes, and messengers of our enemie Sathan, as sent of hym to molest our happie state, to stoppe the ioyes that wee are to conceiue in our most comfortable Christ.

(c) Apoc.14.8 & 18.3.

(d) Col.2.23

The

The firſt impheis the forraine papiſticall foe, the ſeconde is our domeſticall Engliſhe hipocrites. The forrayne Papiſtes beyonde the ſeas, haue bent their force agaynſt the truth profeſſed here in Englande, and to encounter wyth the ſame, haue prepared a double ſhot agaynſt this frontire, our religion. The one ſhoting ſlaunder by rayling penne at the truth, and perſons profeſſing the ſame: the other charged wyth treaſon and Popiſhe pouder, ſhoteth at the ſtate and perſon of our ſouereigne as at the Lieftenaunt of the Lordes bande. But from them both the Lorde in his great mercie, hath, and doth deliuer vs. And wyth the truth of his Goſpel, by ſuch habilitie, as he geueth to his church and miniſterie, in theſe our dayes doth ſo ouertake the wylineſſe of our aduerſaries, that their penned bookes are in euery reſpect learnedly and truly made knowne as they are, to be ouer weake to breake the Walles of Gods church, much leſſe to confounde the Doctrine profeſſed in the ſame. Wherfore, as men alweariedin wofull waſt labors after ſundrye conflictes, hauing ſpent all

their popish muniments in this war, they pray a peace, & take a day of truce, and so by scilence subscribe to the conquering truth, which by his force & their pouertie they are compelled vnto.

The charged shot of treason, which the Romanistes haue trayled to this nation, are they not by the Lord, before the time of their discharge, and without the strength of man broken al in péeces? The (a) smith that framed them, (the pope I say) Esa. 54. 15. is he not ashamed to sée his Platforme put to foyle? What Nation doth hée more enuie, then this our happye Land? What confederacies doth he make with sundrie conspiracies, both wyth in and b wyth out the Lande, against the Lord (b) Psal. 2. 2 and his anoynted Prince? What offers of ayde, what practises for prose of good successe, hath his vnholy holinesse assayde in this Lande? and yet the Lorde hath deliuered and preserued from al his subtle engines, both her maiestie and vs, that she should be, (mauger his beard) a the (a) Nursling Mother, not onely to Esa, 49. 23 the Churche vnder her gouernement, but also to the Afflicted members of Jesus

sus CHRIST, which that Huge (b) Dragon, doth Persecute from place to place. And happye may her Maiestie be, that GOD vouchsafeth to select her, (beeing a weake woman) from among the mightie Monarchies of the worlde, to be his chosen nurse to his peculiar persecuted people. So may all we her subiectes acknowledge our selues more then most bound to god for her maiestie, since we vnder a mayden Prince, whose person is vnapt to bodely warres, are so defended, that against the force of the worlds furie, both our soules and bodies are conserued in much peace, far aboue the nations rounde about vs. The onely cause thereof is Jesus Christ, our mighty (c) *Michael*, who himself without our fighting hands, or armed bodies, breaketh the Dragons force, and disapointeth him of his pray.

(b) Apo. 12. 9

(c) Apo. 12. 7.

The second diabolicall imphe, is the domestical foe which ỹ Church harboreth & carieth in her arms, & to quiet & make stil his wanton and wrauling cryes, Dandleth him on her Motherly knee, hoping to surpresse his brawling voyce wyth her

her patient compassion. For shew of recompence, this poysoned brode calleth her by the name of mother, & her spouse Christ, they worship by the tittle of Lord. But in deede they are the bond slaues of (a) *Agar*, and beare a deadly hate to *Sara*. Their mindes be set on *Sina* that gendreth bondage, (vz. rotten *Rome*) (b) and *Hierusalem* they seeke but to feede vpon, to florishe in, to enriche themselues vnder her. And espying her (c) liberties, and preheminences, they doe from time to time busie themselues to betray the same. The true church of God now in England, seeke they to betray to the handes of the wicked, and by (d) slaunders to polute the sanctuarie of the Lord. The engines that these enemies vse agaynst vs, are scoffing speches, rayling voyces, and slaundering wordes. See you not say these men, what discorde, sundry sectes and religions are amongest these new brochedbretherne, how they preach, wryte, dispute, and euer seeke to beate downe another? Is not this a marke of Sathans Sinagog. And the common refuge of these cauilles, is to couller their

(a) Gal. 4. 24 25.

b 26.

(c) Gal. 2. 4.

(d) Esa. 87. 20

cankred

rankred malice, with the (a) couert of desired obedience to Lawes, whyleſt ſuch for the moſt parte liue as though they themſelues were priuileadged from all good gouernement. The contempt of godly Lawes ſet downe in this ſtate and preſent gouernement, is to be wyth diligent eye, and earneſt care redreſſed. And I would to GOD ſuche rulers Eccleſiaſtical & ciuill were ſelected as would more diligently loke hereto. So ſhould the mouthes of men haue leſſe cauſe of their great outcryes agaynſt the preſent ſtate. For I thinke it no reaſon to pull downe the whole houſe, for the weakenes of on rotten ſparre, or to cutte of the hande for the fault or defect of a finger, or yet vtterly to ſubuert the ſtate becauſe euery parte hath ſome (b) infirmitie. But as concerning the contentions amongſt the learned, I anſwere I lament both the cauſe and the action: yet here by hath the papiſt no warrant to Blaſpheme our Religion, or to condemne the Prince or Preachers and profeſſors of the ſame, for if contention amydde the learned and in the Church of God be a ſufficient cauſe

(a) Act. 17. 6. 7.

(b) Eſa. 42. 3.

to

to refuse her, to slaunder and to reuile her wyth reprochfull tearmes, yea, and condemne the people, state, and ministery of christs spoused wife this holy church: then shall we finde this Churche in no age among the children of men planted, frée from such sharpe censure.

(a) Ex.15.24. 17.2.32.1. Nu.20.2. As if we loke into the church of Israell brought from *Pharao* into the desert, we shall see ỹ same often to rebell against (a) *Moises*, yet not all the Israelits. Wherefore ỹ Church then could not be frée from

Nu.14.2. (b) Nu.16.1. contentiõ. (b) *Dathan* & *Abiram* disliking ỹ priesthood which god ouer them had set vpõ (a) *Aron* his line, stirred vp sharpe cõtention & tumultuous vproze foz ỹ same. Consider her condition in ỹ time of *Saule*, his persecuting of *Dauid*, & behold small vnitie: *Saule* commended of some, (b) *Dauid* reaping the greater praise. What vnity had ỹ church, whẽ 400. false (c) prophets, contended with *Helias* the prophet of ỹ Lord foz ỹ idoll Baal their false god? Afterward Israel retorned from her captiuity was not ỹ church cut into diuers sectes & factiõs? in outward show they professed gods law penned by (d) *Moises* & the Prophets: but in déede & truth they were seperated into diuers opinions & sundrie

b §2.18.7.8

c 1.King.18.

d Le.9.28.

sects, & euery party receiued his name according to his opiniõ. The holy scripture & approued authors tell vs ỹ in ỹ Iewes church there were *Pharises, Saduces & Essens*, yet who dare say ỹ at this prẽsẽt ther was not in ỹ place thẽ gods holy church: It is therfore now, no strãg or new thing to haue dissẽting opiniõs, in & amõgst mẽ professing one religion, about some points conteined in ỹ same. The new Testamẽt witnesseth ỹ like. In ỹ time of ỹ Apostles what sharpe contention was there betwixt *Paule & Peter* at *Antioch* for cause in religiõ *Peter* offẽding against ỹ (a) rules therof, was openly reproued by *Paule*. Also betwixt *Paule & Barnabas* was such vnitie, ỹ they parted asonder ỹ one from ỹ other, about (b) *Iohn Marke* a disciple. Notable is that long & sharpe disputation & sore cõtention which crept into ỹ church, betwixt *Paule & Barnabas* on ỹ one part, & the Pharises which were cõuerted to ỹ gospell at *Antioch* on ỹ other, about (c) iustification, whether it came by faith alone, or that circũcision & the law were of necessitie to be ioined thereto. This strife was such, that it could not nor was otherwise abandoned the church, then by that

(a) Gal. 2. 11. 12. 13. 14.

(b) Act. 15. 39.

(c) Act. 15. 1.

Apost.

Apostolicall councell holden at Hierusalem. About this time, and shortly after the Apostles there arose out of the church sundry sectaries, as the (d) *Corinthiani*, (e) *Martionists*, (f) *Gnostici* and (g) *Carpocratiani*. The Gentilles then as some papistes doe now, sayde the christians are troublesome and contentious, they cannot agree about their christ and his religion, but we holde one vnitie in our profession, therefore they offer vs more then great cause, to haue in suspence our hast to subscribe to their professed Gospel. Yet all this their friuolous speches set a part, both the Apostles and others wyth them at that preſẽt, ioyning in the sinceritie of the professed trueth, were of the true church of God. Also that church whereout these wicked Sectories, & Heritykes came, was that, and the best beloued Wyfe the Church of Jesus Christ, notwithstanding such contentions and variable mindes, as then that state caryed to the posteritie. And euen so is our church now holding fast the substance of Doctrine geuen by the scriptures, and the administration of the Sacraments, according

(d) Vers. lib. 3. c. 28. Illir. cent. 1. lib. 2. c. 5. fol. 481.

(e) Eccl. histo. lib. 4. c. 11

(f) Eus. li. 4 c. 8.

(g) Eus. li. 4. c. 22.

cording to his worde. Lykewise in substance, though in some matter accidentreth there arise question, the same yet offeno ioy to the professed papist for as they contende, so doe both sides striue to be far from popish affects. This our Church also I say, of and in England, is the true church of God, & the reuerend fathers the Bishops, with others the preachers of his holy word, in this our nation, & now gouernment, abiding in ỹ truth of doctrine, (though ther be) amids their harmony, in ỹ substance of our religiõ some little iarring crochet in lesse matters out of musicke her concorde, are to be accompted as members of that misticall body, whereof Christ is the head, and worthy (a) buylders of that spirituall house of which Iesus our Lord is the (b) chiefe corner stone: If I should stand to reherse the contentions of the Church, since the first Church till this present, I should passe the limits of a large booke, farsed with onely testimonies to that end. As for example the contention among the learned and Godly fathers in the (a) East and west churches for the time and day wherein the Easter

(a) 1. Cor. 3. 9. 10.

(b) Eph. 2. 20.

(a) Cent. 2. cap. 8.

day should be kept, was great and perilous a cutting asunder of the said church, and an absolute breache of perfect vnity, till (b) Nicene councell ended the cause, but saued not the whole sore. For the high authoritye of places and men Ecclesiasticall, it is a woorde to reade and see how (c) John the Bishop of *Constantinople* began, and the Romane Gregory encountering him, Prophecied his Romish seate to be prepared for the same Antechristianisme after his dayes, which (d) Boniface the worker of euill enthronised in his full pompe, which contention I feare will not be banished, till the spirit of the Lords (e) mouth consume ye author & fautors thereof. This sore how in those better dayes, & more pure times it hath festered into the harts of Godly & learned men, then most famous, by this litle taste ye may at the first perceiue. But let vs (as ye would haue it, O ye fawning papists) graunt ye that some Heresies doe breed in our English church at this day, shall yet therefore accuse the same to be estraunged from God, shall you wyth wylye subtletie (to that

(b) Ibidem. fo. 258.

(c) Epist. Gre. lib. 4. Epi. 34. 38. E. 78

d Palmerius Vesperius.

e 2. Thes. 2. 8.

ye may) deface the Churche our Spiritual Mother, and carye the names of her Sonnes and Childzen, and louers of our gracious Nurse, ELIZABETH? Naye, rather ought ye to lyke of our Religion that manifesteth suche Heresies; and confesse that where the Lozde hath fyrst sowne Wheate, there the (a) Enemie comming after, hath in the same chosen Lande sowed Tares. And ye ought to know that the Lozdes will is, to haue (d) both for a season to growe together, that the blade of the Tare might the better make knowne the eare of the good wheat. So is it (good reader) ỹ wisdome of Gods purpose, that Heresies springing vp with true doctrine, ỹ veritie should moze clearly appeare, and the sowers of truth should moze diligently study to refell the false opinions of the wicked, by the forcible power of that first sowne (c) truth, the wozd of God. Let not the wicked therefoze perswade thee that our Church and Religion is euill & false, because of scismes & Heresies which some wicked, not yet by ỹ sentence of ỹ Church fully cutof, percase do hold, for it begãin ỹ

(a) Mat.13.24. 25.

b

(d) Vers.30.

(c) Mat.13.19. Mark.4.14 Luk.8.11.

Apostles time, that Heritykes and Scismatykes should frō the true church haue their procedinge, and of the same their first place to be (a) trayned vp in trueth, that their Judgement should be the greater. And *Rome* it selfe, (which is now wrapped in horrible heresie, and manifold scismes, though they yet boast of vnitie) came out of Gods church, and hath made manifest Apostacie there from: as if you set the Religion in Rome now professed, wyth the Doctrine which the same dyd holde what tyme *Paule* wrot his Epistle to them, you shall most playnely see, that the Romanistes are gone out of Gods Churche great and Huge Heritiques. Came not *Arius*, that pestiferous man (who hath by his Bookes denyed Christes Eternitie wyth the (b) Father, onely acknowledging him to be made as a Creature. (Oh myghty and Monstrous Blasphemie) came he not out I say of the Churche of GOD at *Alexandria*, where he was first a Scholemaster and after an admitted Preacher: dyd he not of malice, (c) agaynst *Alexander* the good Bishop, there first broche forth

(a) 1.Io.2.10. Act. 15.24.

(b) Eus.lib.ecl. hi.li.7.cap. 10.

(c) Trip. hi.li. 10.c.12.

forth his Heresies. Where had *Agelius* his place to spred his Heresie (which was of the sect of *Nouatus* that Heretike, hatched vp in the Church at *Rome*, and was the Father of the Heretykes, called *Katharoi*) but euen where the christian *Chrisostom* was chiefe Pastour and Bishop, and in his Church at *Constantinople*? Shall the contentions in the Apostles age, in Christes Church then, or the controuersies amongest the learned in the Christian Churches since, rut the one or the other? from being the Church of God? God forbid. Yea, if from the church of the Apostles there proceeded scismes & Heresies by the wicked amongst them, if since in all times, as the Eccl. histories tell vs, Satan hath so troubled ỹ good corne with counterfait cockle, why shal we thinke it strange to haue ỹ same tentations now, which our fathers before vs, & our childre after our departure, shalbe assalted with. yea your holy mother of *Rome* (ye papists) hath nursed vp such wicked children her selfe (in whom & whose popes alone, ye repose your whole trust) as may bear ỹ bel, before ỹ deuill the patron of your religion, for their great heresies. And they are

Euſ. lib. 6. cap. 34.

Trip. lib. 5. cap. 32.

sundry in number. As *Liberius*, *Anastatius*, *Honorius*, *Siluester*, and the mery monster John, ꝟ B. aboue others more notable. Adhereto al the rest in that sea, since Antechrists possession first thereof taken. Albeit ye cannot deny the premises, or kéep frō our sight your many & sundry iarring opiniōs, yet ye wold ꝟ your sinagog of Rome, should be accōpted the holy monarch & mother church of the world, & that notwithstanding the procreation of such a pestilent & poysoning brood: why should ye then abridge vs, of the lyke libertie which ye chalenge to your selues, & that séeing we doe with all might séeke to represse the opinions of them that be wicked wyth the power of the Gospell, and to mayneteyne vnitye in Godlynesse, to all our powers. Herein you doe but poure out your much malice & striuing to hinder vs. You haue exhibited against your willes, much lyke to your graundsire (a) *Caiphas*, to our side, and with vs, the Testimonye of trueth. So mightie is God our defender, that he draweth wyth violence out of your wicked mouthes, to your greater condemnation if ye repent

(a) Io. 11. 50

not

not, the vouch of verity. But to couclude this poynt (Christian reader) take and taste this *Antidotum*, here confected to thy vse, agaynst their venomous speaches, and it shall not onely comfort thy afflicted minde, (which God graunt for his Sonnes sake,) but also shall keepe thee stedfast, vntill the Lorde performe the promise, long syth by his holy Prophetes solempnely made to his Churche for euer. As first in *Micah* thus. Thou wylt perfourme thy trueth to *Iacob*, and mercye to *Abraham*, as thou haste Sworne to our Fathers in olde tyme. And agayne in *Esay* wholy and specially from eleuenth verse to the ende of the same, which Chapter is most comfortable agaynst these our subtill dayes. Oh thou afflicted and tossed wyth Tempestes (sayth the Prophete to Goddes Churche) thou that hast no comfort: behold I wil lay thy stones with *Carbuncle*, & lay thy foundations w̄ *Saphire*, & I wil make thy windowes of *Emraudes*, & thy gates shining stones, & all thy borders of pleasant stones, and all thy Children shal be taught of God, and much peace shalbe

Micah. 7. 20.

Esa. 54. 11. 12.

Vers. 11.

vnto thy Children, in righteousnesse shalt thou be established and be farre from oppression, for thou shalt not feare it, and from feare, for it shall not come nie thée. Beholde the Enemye shall gather himselfe, but wythout me; whosoeuer shall gather hymselfe in thée, agaynst thée shall fall. Beholde, I haue made the Smyth, that bloweth the Coales in the fyre, and him that bringeth forth an Instrument for his worke, and I haue Created the Destroyer to destroy, but all the Weapons that are made agaynst thée, shall not prosper. And euery Tongue that shall arise vp against thée in Judgement, thou shalt Condemne. Thys is the Lordes Heritage and their ryghteousnesse is of mée sayth the LORDE. Thus farre the Prophete speaketh, to teache thée (good Reader) great cause of comfort and courage agaynst dispayre, though England, which is Gods church, haue now many enemies risen vp against her, & hir religion, yea, though her owne skirtes doe carie suche as insult agaynst her, she is promised that theyr Weapons and

the

the smith that framed them shal not prosper. Their lybelling bookes which seeke to persecute her, though they come from the house of counsell, and seeme to procede from the seate of learnings indgement, yet shal this church of God be set a Judge ouer their wearie trauels and toyling spite, and shall condemne them.

Let that worthy *Jewel* of famous memory, the holy confessor and Saint of and by Jesus Christ, treasured vp in the Lappydarie of the heauens for the glory of our God, let his excellent workes (I say) stand for an ample warrant hereto, to this age & to her posteritie for euer. And let others whether at home or abroads looke for the same end of their molesting troubles, which they cast into this our age and Church. But thou wilt say, why doth the Lord suffer so long our weake consciences so be troubled with these contending strifes? What art thou (O man) that wilt dispute with God? These troubles to vs yet in respect of the Schismes of old, are but as an entring into the first moment of the day. Waite thou the lords leysure and be still, learne thy song fra-

med by firme hope in truth, which *Micah* hath taught the church of God, alwayes in her trouble to sing, & thou shalt be relieued though thy enemies yet seeke to triumph ouer thee. *Reioyce not against me, O my enemie,* (saith ỹ church there) for though I fal, I shal arise, when I shal sit in darknes, the Lord shall be a light vnto me, I will beare the wrath of the Lord, because I haue sinned against him, vntil he plead my cause and execute iudgement for me, then wil he bring me forth to the light, & I shal see his righteousnes. Then she that is my enemie shall loke vpon it, & shame shall couer her, which said vnto me, *Where is the Lord thy God?* my eyes shall behold her, now shal she be troden downe as the myre of ỹ streets. &c. Thus much forth of ỹ prophet *Micah*, where thou maist learn to accuse thy self for thy sinne, as (a) *Dauid* did, seeing the people afflicted, & not with (b) *Achab* to charge ỹ Lord, or his profession & Prophets, whē troubles & plagues arise in the church, but to turne thy eyes into thy owne conscience, & see the booke of thy iniquities there written, & to confesse before god & man, that thy sinne is ỹ cause of

Micah. 7. 8

(a) 2. Sa. 24. 17

(b) 1. Re. 18. 17

of such trouble & plague brought into ỹ church & people by Satan his malice, & ỹ pollicie of these his wicked impes. Last of all, discourage not at the romish scoffes & taunting reproches, nor yet despaire in ỹ bottome of her darke dungeons, & sharpe persecutions, for the lord wil comfort thée in them, if thou rest vpon his laysure, & remaine constant, & in ỹ end deliuering thée wil stampe thy enemie into dirt, & make thée beautiful in the sight of al men, that thou maist serue him thy god, thus deliuered frõ feare, in new holines deuoid of hypocrisie, in iustice & righteous dealing, to, & with al men, in the place of thy abode & traffike els where amõgst men in earth. And euer respect thy deliuerãce frõ sinne, & regard thy state so, that Satan eftsones pul thée not to thy former sinne, which cõpelleth his erst bondage, for the end of such as so fal, is worse then ỹ beginning. And thus much for ỹ first part of this Hymne, in which I haue bene more prolixe then first I purposed, but I trust that the profite which may rise vppon the attentiue reading of the matter simply set downe, wil coũteruaile ỹ tedious sight of so much blotted paper, sith my willing trauayles

hath

hath forced me to dwell in comfortable speech with the lesse learned, some thing the longer, because they of themselues can not conceiue such profitable matter, as this our text doth exhibite to the serching eye: assuredly perswaded that the better (so godly) learned will vouchsafe souereaigne *Censure* to this my vnpolished pen. And wherein I erre from the truth, if by the same I may heare louingly therof, as I hope I haue geuen no poyson to the Church, so I wilbe glad to reforme that and those thinges which godly reasons with learned truth shall require at my hands. The Lord graunt continuance of his gospell in this Nation, preseruation to her Maiestie, with encrease of Gods knowledge, and zeale to his holy name, and to vs and his whole Church, from all heresies, Scismes, and ciuill dissentions, if it stand with his good wil and pleasure, once full deliuerance, that we may serue the Lord our god in sinceritie of hart, and integritie of life in his sight, by his holy spirite all the dayes of our life, to whom, by and with Christ our Lord, to that deitie in the trinal vnitie, be al praise power & glory for euer. Amen.

And thou child shalt be Vers. 9.
called the Prophet of the most high, for thou shalt goe before the face of the Lord, to prepare his wayes.

As the sacred Priest before had declared Gods great benefites and faithfulnes in performing his louing promises, to the redemption of his elect: So now he returneth to this present action, and vsing the person of an interpreter expoundeth the Oracle of God, declaring his sonne this child, to be the same preacher and Doctor, which erst by the Prophet *Malachy* was promised (a) to precede Christ. By whose trauel in Doctrine, the way should be prepared for the Lordes comming, his and our *Messias*. Which office this babe in his appoynted time executed right wel with sinceritie of hart, sparing no person, place, time, or people, or omitted any occasiõ when he might most aptly performe such his calling. This Baptistes voyce was

(a) Malach. 3.1 Esa. 4.3

was euer crying against the sinnes of all? exhibiting ỹ remedie for that horrible gilt to as many as aproched his presẽce, or to whõ he could send forth his heroical voice crying: (b) *Repent for the kingdome of god is at hand.* In these .2. verses we haue as before to consider ỹ sugred sence, & comfortable doctrine which in them is contained.

(b) Mat.3.1

And first as touching the speech of Zacharie to his little babe, note the mercy of God to Zacharie himselfe, for albeit hee returned incredible speech, to ỹ Angel, saying: *How shal I know* (a) *this, for I am old, & my wife is of great age.* Yet god caused the Angel to procede in his message, & correcting his incredulitie said, (b) I am *Gabriel*, that stand in ỹ presence of god, & am sent to speake to thee, & to shew thee these good tidings, and behold thou shalt be dumbe & not be able to speak vntil ỹ day that these things be done, because thou beleuedst not my words, which shalbe fulfilled in their season. A notable example of gods mercy & iustice (c) met togither in ỹ person of this holy priest. For whẽ he refused to giue credit to ỹ preaching *Gabriel*, Gods iustice ouertoke his sinne, & proclaymed his gilt, by ỹ *Censure* of his iudgement in the preachers

(a) Luc.1.18.

b Luc.1.19

(c) Psal.101.1 & 85.10.

thers mouth, which presently toke effect in him. For he comming forth of ẏ sanctuarie, was seene not able to speak, but made signes (d) vnto ẏ people, & so remained till ẏ same mercifull God by his holy spirit opened his mouth, to vouch his praise by this Prophetical Hymne. Whereout wee rightly gather his inestimable mercy, measured by his loue, which could not be cut short of his purpose, by (e) ẏ malice of Zacharies sin, or wold depriue this holy man of so great a benefite, though his soring sinne deserued it. And is this done for him alone? No: for vs also that beleue in Christ Iesus, to vs is god the one & same that here he was to Zacharie. And therfore is Zacharies sinnes (a) *Dauids* iniquities, (b) *Ionas* gilt (c) *Aaron* his fal, (d) *Jeremies* heate, (e) *Peters* denial, (f) *Magdalens* vice (g) *Zebedes* sonnes with their ambition, set down to the church in ẏ holy scriptures, ẏ we might haue hope & consolation, so often as we imitate into their maners, & take suruey of gods iustice, pondered wᵗ his mercy vnto these & others the godly fathers. For he accepting not ẏ persons of flesh, but in all places, (h) whosoeuer calleth vppon his name shalbe saued,

(d) Luc. 1.22.

(e) Ro. 3.3.4.

(a) 2. Sa. 11.4. 13.15.

b Ionas. 1.3.

(c) Exo. 32.2.

(d) Iere. 20.14.

(e) Mat. 26.69.

(f) Luc. 7.37.

(g) Mat. 20.21.

(h) Ro. 10.13.

from

from their ſinnes of what condition ſoeuer they be. To all the elect of God it is ſaid, (i) *If your ſinnes were as red as Scarlet, I will make them as white as Wooll.* No one of thoſe are excluded from this comfort, (k) *Come to me all you that trauell, and bee heauie laden, and I will refreſh you.* Aſſured of this, alſo ſhall all the elect of God be, that in whom there remayneth ỹ canker of ſinne (as it doth in all corrupted fleſh) in them the merciſull iuſtice of God ſhall by his (l) ſtriking Angell, be found to correct their ſinne. For he ſcourgeth euery (m) ſonne that hée receiueth: Hée ſometimes chaſteneth with the ſcourge of (a) naturall death his beloued, that their iniquitie ſhould not caſt them with the (b) reprobate into eternal fire. And in whom can be foũd his quickning ſpirit, to mortifie their killing (c) fleſh, in them his prouing hand is euer exerciſed to (d) purge their ſinne, and force more fruite. But here note with me ỹ hate which god doth beare to the (e) diſcredit of his word, vttered by the teachers of his truth. He ſpareth not to plague the ſame in his (f) holy ones, yea, be they neuer ſo neceſſary members,

(i) Eſa. 1. 18.
(k) Mat. 11. 28
(l) 2. Sa. 24. 16.
(m) Heb. 12. 6.
(a) 1. Cor. 11. 32
(b) 1. Cor. 11. 32
(c) Ro. 8. 13.
(d) Io. 14. 2
(e) 2. Cor. 10. 6 Pſal. 82. 5. 6
(f) Eſa. 28. 12. 15. 16. 19. 20 Marc. 6.

bers, and helpes to his Church. Rather should all *Ierusalem* be destitute of their preaching Prophet, and their sacrifiing priest Zacharie, then god would spare to chastise the doubtfull hearing of his absolute word. Where note, he more requireth an obedient eare to his truth, (f) then al painful toyl in wilworship, or sacrifices by him selfe els commaunded. What shal then the obstinate & rebellious Papistes, the heritiques of our age doe, that flatly contemne the same? Truely this is the Censure of God against them (g) I haue called (saith the Lord) & ye haue refused, I haue stretched out mine hand, and none would regard, but ye haue despised al my counsell, and would none of my correction, I will also laugh at your destruction, and mocke when your feare commeth like soddaine desolation: and your destruction shall come like a whyrle wind, when affliction and anguish shall come vpon you. Then shal they cal vpon me, but I wil not answere, they shal seek me early but they shall not find me, *because they hated knowledge, & did not chuse the feare of the lord. They would none of my*

(g) Luc. 1. 20.

(f) 1. Sa. 13. 9. 10. 11. 12. 13. 14. 15. & 15. 3. 9. 19. 28.

(g) Prou. 1. 24.

counsell, but despised al my correction. Therfore shal they eate of the fruite of their owne way, and be filled with their owne deuises: for ease slaieth the foolish, and the prosperitie of fooles destroyeth them. But he that obeyeth me shal dwel safely, and be quiet from feare of euil. Secondly we may perceiue ỹ riches of gods mercy, who doth not only forgiue Zacharies sinne, but enritcheth him w̃ a most speciall gift of prophecie, that no man should dispayre to do well, because erst he hath bene euill, or that any should denie all them apt to the function of God, which tofore haue bene inobedient, or rebellious to his word. No: measure not the man by that he was, but accept him to that he now is made by the grace of God (a) powred into him: And be not thou seuere, where God is soueraigne. Condemne not ỹ person for those euils, which the lords mercy hath not only pardoned, but also hath & doth endowe with fresh & more bountifull giftes then erst hée had, or possible, some others which malice such men, can make apparant to dwel in them selues. Idolatrie no dout is an huge sinne, but is not infidelitie the mother thereof?

(a) Gal. 2. 7. 8. 9. 10.

And

And incredulitie a beame of that build-
ding, yet from infidelitie God calleth to
his Christ. Yea such as haue bene nursed
vp in Idolatrie, to his seruice. And the in
credulous to the preaching of faith. In
whom we see this simple conuersion, let
vs acknowledge it for (a) gods worke, and
do not seeke to apall the place, & credite of
such, but rather assist (yea to the face of ỹ
Apostle, and gouernours in the church)
them, & euery of them, to whom the Lord
hath made himselfe knowne, & hath spo-
ken to their hartes so, that they by his
grace (with *Paul*) haue seene the Lord in
their passage, & embasing themselues be-
fore him, haue confessed him to be ỹ lord,
& boldly do vouch him tofore kings & men.
Know wel this, that at what time (b) the
wicked part from their ill, their sinnes ỹ
lord putteth quite out of his remẽbrance.
Now as of Zacharies person, hitherto
we haue bestowed the vew of gods mercy
towards him: So let vs consider now his
prophetical words, to, & concerning the
purpose of God in this Baptist. Thus he
saith: *And thou little babe shalt be called the
Prophet of the highest. &c.*

1. Cor. 12. 3. 4. 5. 6. 7. 8. 9. 10. 11. 27. 28

(a) Act. 9. 26. 27.

(b) Ezec. 18.

By these wordes we are put in mind full of Gods aboundant mercy, in his Christ, who not only maketh Zacharie an old & comfortable father: but openeth also vnto him the arcane counsel of his diuine disposition. And by the spirit of prophecy, assureth him and the Church committed to him of the heauenly benefite, their spirituall deliuerance in this Christ their true *Messias*, of whom this little babe that yet can nothing say shalbe the most noble preacher and Prophet. When hee calleth him ỹ Lords Prophet, he acknowledgeth him to be ỹ interpreter of ỹ lords Law and Oracles, the Doctor and preacher in & to the Church of God, by whose mouth the Lord him selfe speaketh to the same, opening to them his secretes, and manifesting his holy will, as appeareth by that which followeth: *To geue knowledge of Saluation. &c.* Which prophecie of ỹ father was fulfilled in his sonne the Baptist, in the the first yeare of *Tiberius*, at which time Christ was about thirtie yeres of age. (a) *And Iohn began to preach publiquely saying, Repent for the kingdome of God is at hand.* Two notable thinges in

(a) Mat. 3. 1. 2.

the

the wordes of this his text he promiseth to his sonne, by his warrant receiued frō God. First that albeit he be in respect of natures worke, and the worldes reputation, but a small child, and of lowe degrée, yet hath the lord chosen & appointed him from his cradell: nay, before his creation (b) to be the instrument most apt to the Lordes labour. The second is the nature of his office, which is to prepare & make (a) straight the way of the Lord, as the Angel before had sayd to Zacharie in the vision. Who being corrected for his doutfulnes, assured him selfe, and others, most constantly of the Lordes promise, which was, that this holy Prophet the Baptist should be great in the sight of God, and should not geue him selfe with the wicked Priestes of the earth, or the false prophets of Israel, to gorge their crawes with bibbing cheare, but should lead an austere & temperate diet, hauing his hart wholy set vpon his office, which the spirit of God selected him to from his mothers wombe, (b) that he should turne the children of Israel to their Lord God, by that heroicall spirite, which God erst gaue to

(b) Luc.1.13.

(a) Luc.1.16.17 18.19.

b. Luc.1.16.

Helias: to turne the harts of the fathers to the children, and the disobedient to the wisedome of the iust men, to make ready a people, prepared for the lord. This was the most excellent office of the Baptist, in consideration wherof this Zachary song this *Psalme* to ỹ lords praise. Now let vs note here (good reader) ỹ not by chãce, but by gods prouidẽce al things are guided to his glory & the churches profite. Not any mã is by chãce set into place, autority, or any office, but are appointed of god in his wisdome, yea before they are to be men (a) & beyond his search, sute, or expectatiõ, to ỹ seruice of his god. As *Moyses*, *Aarõ*, *Saul*, *Dauid*, *Samuel*, *Amos*, *Jeremie*, *Esay*, Christ him selfe, *Paule*, the Apostles els, and all others before and since. The very wicked Magistrates their office and authority is of the Lord, (b) by him kinges doe raigne good or euil. In that they are kinges (c) of his good wisedome it is, but as they are euill (d) it is of their owne frowardnes & Satans malice, from which persons neyther may the action of Gods iustice in any wise be seperate. *Pharao* (e) his hart the Lord hardened, *Nabuchadnezar* (f) hee stirred

(a)
Esa. 44. 28
Exo. 2. 2. & 3. 5. 10. & 4. 27. & 28. 1. 2.
1. Sa. 9. 1. 15. cap. 16. 1. 12. 13. ca. 3. 4.
Amos 7. 14. 15.
Iere. 1. 5.
Esa. 1. 1
Heb. 5. 5. 6
Gal. 1. 15.
Mat. 10. &c

(b)
Prou. 8. 15.

(c)
Ro. 13. 1

ſtirred vp againſt the children of Iſrael. *Pilate* and *Herode* with the Gentiles and cruel *Iewes* were in their malicious harts furiouſly bent, and did in deede gather them ſelues together againſt Chriſt the annoynted of the Lord. But it (g) was to do whatſoeuer the hand and the counſell of the Lord had before determined to be done. All which emphatically Zacharie voucheth vnder this word (*Thou ſhalt &c.*) Wherefore let vs depend vpon our heauenly fathers prouidence, and what gouernement, raigne, pollicie, or order ſo euer we ſée, prayſe God for the good, pray God to amend, rectifie or remoue the euill at his good pleaſure, and for his ſpirit to direct our ſteppes, knowing that as a ſparowe falleth not to the ground without the heaueuly fathers prouidẽce, So ſhall nothing come to paſſe without his good pleaſure to his elect. And the euent ſhall euer be to them (becauſe they feare the Lord), good and proſperous. Oh that ye Papiſtes, *Atheiſts*, and other the Wacheuils of this our age, could conſider this then would ye not ſo range at the Goſpell, or ſo enuie the profeſſors

VVisd. 6. 4. 7.19.3.1
1. Pet. 3.13
(e) Exo. 14.4.8
(f) 2. L. 24.1. 2.3. & 20. 17. & 33.27.
(g) Act. 4.24. 25.26.27.28 29.30

therof, or yet contẽne so gracious gouernmẽt as is set ouer you & vs, by the which (not by casualitie, but by diuine destinie) gods word is so amplie preached, & forcibly beaten into your eares, that were you not (a) appointed to the slaughter in ẏ day of wrath, impossible should it be for you to remayne rebellious. But so is it Gods good pleasure to rayse vp little Baptists, and lowly babes to possesse that grace (b) which you wise and mightie Giants of ẏ world despise and persecute. All prayse be to thée O heauenly father therefore, and continually vouchsafe thy blessing to this our nation, graunt our *Dauid* to consider thy choyse of her Maiestie, which was not from the fold of simple shepe, but out of the Lions teeth the Papists clawes, out of the Towers prison, and tirans death, to fẽde thy people of England, in the (a) sincerítie of her harte, and the porcion of her gracious giftes bestowed vppon her. Moreouer, I note to thée (good reader) the yet more mercie of our good GOD, who spilleth not, but spareth the worlde for the electes sake, and before he sendeth destruction for sinne, he exhibiteth to that people,

(a) 1. Pet. 2. 8.

(b) Mat. 11. 25. Luc. 10. 21

(a) Psal. 78. 70.

people his Prophetes, to call them to repentance (b) that he in lyke sort, may torne from ỹ euil which he hath determined agaynst them. As to *Adam* in Paradise (c) he appeared by him selfe. To (d) *Cain* by his voyce from heauen. To *Pharao* (d) by *Moises*. To *Achab* & his age (e) by *Hely*. To the Iewes before the destruction by *Esay*. *&c*. & sundry others. To Jerusalem (f) by Iohn Baptist. Christ Jesus and his Apostles, forty and od yeares after his death, and all to call these to repentance, and true turning to the Lorde, by the warning of the Trumpe of God, the mouthes of the Preachers. But alas, these ages as they are past before vs, so haue they left to their posteritie, as yet, their former vices of securitie, and contempt of the preachers voyce. So that *Esay* may well say at this houre (a) Lorde who beleueth our saying? or to whom is the arme of ỹ Lord knowne? But woe ouertoke them, and so shall it all such as despising the light of the worde, (b) wallow still in the myre of mans deuises agaynst God. Where God offereth his worde, therewyth he sheweth himselfe

(b) Ioel.2.14. Ier 18.8.
(c) Gen.3.
(d) Ex. 3.4.5.6 7.
(e) 1.K.17.1.2.
(f) Ma.3. Ioh,1.
(a) Esa.53.1.
(b) Io.3.19.

bent to mercie. But if both he spare to strike, and spende his holy labors by his Prophetical preachers in vaine, to the people to whom he sendeth them: then and there will he poure out his double plagues to their vtter confusion. Let *Ierusalem* alone suffize to testifye the same. And grant (O Lord, more grace to England ỹ we in no sort receue this thy long suffering & aboundant gracious light of thy blessed truth in vaine, for thy sonnes sake. For then assuredly, as it now appeareth by thy handy work, is become to be the best *Receptacle*, for thy afflicted members: So shall it then be sene, an horrible Cage for euery foule bryde, and filthie gryppe, and in stede of songes of mirth and ioy, howling, lamentation and mourning: for her great desolation shall sound her sorow to the heauens, & redoũd to the earth againe, accompanied wyth thy most terrible plagues, in vehement sort. Oh the securitie of England. Oh, the manifest contempt of the English nation. Oh ỹ depe dissimulation that enuironeth so ỹ borders of this land, as no wher thence, it were permitted to haue his pas-

sage.

sage. Wel: God sēdeth to thée, yet once *Zachary* & John Bap. in plentiful sort, to cry wͤ exalted voice incessantly, repēt for the day of the Lord is at hand. And through the preaching of truth they open the way to saluation in Christ. Happie be thou, ye twise blessed, oh miserable England, canst thou in time lende thyne Eares, and laye thy hearte to the touche of truethe in this the daye of thy moste louing visitation. And thy day of appearing, canst be readye to tourne to thy Lorde, who shall purge thée lyke vnto moste pure (a) Syluer. But if the Lorde take from thée (Oh Englande) his Worde and Preaching, then Desolation is imminent. For when Preaching fayleth, the people perishe and dye for want of their spiritual breade, ẏ force (b) of their lyfe. Where is the beautie of the former Hierusalem? What is become of the Learned *Chorinth*, the pryde of all *Achaia*? And where is the former glory of that Christian *Antioche*? Is not the east Churche wholy become an Apostata from God, and them selues betrothed to ẏ seruitude of sinne, & his huge

(a) Mala. 3. 3.

(b) Mat. 4. 4

ene-

enemies? And what shal we say of that ro-
ting Rome, which somtime was ỹ deare
church of God, is she not now become the
seate of Antechrist, and the Synagogue
of Sathan? Yes forsooth. Whence flow-
ed the Floudes of Godlinesse, thence
commeth the Waters of fylth, in the
streame of Idolatrie, superstition, adul-
terie, homicide, treason, murder, couetous
nesse, and sinnes agaynst nature, and the
holy Ghost. There as in a mirrour, we
may see the testimonie of *Paule* (speaking
of the Heathen Idolators) to the Godly
(a) *Romanes*, verifyed. For when they (a) pro-
Ro. 1. 23. fessed themselues to be wise, they became
fooles, turning the glory of the incorrup-
tible God, to the similitude of a corrupti-
ble man, &c. Wherefore God gaue them
(b) vp also to their hartes lustes, vnto vn-
clearnesse, to defyle their owne bodies, be-
tweene themselues, which tourned the
trueth of God to a lye, and worshipped
and serued the Creature, forsaking the
Creator, which is blessed for euer. Amen.
For this cause sayth *Paule*, God gaue thē
vp vnto vile affections. The spirit of god
foreseeing the lyke Idolatry and sinne to

folow

followe in this satanicall Sea, warned them by these former plagues to auoyde the seconde destruction, set downe by Iohn the diuine in the Reuelation (a) But sith this seate is set for Antechrist, and that no man can safely vnder her harbor, be sure from Gods wrath, or can be permitted to nussle (as the Sowe) in the myery puddles of her (b) broken Cesternes. Let vs wyth on consent, recoyle to the commaundement of the Spirite, which soundeth the retire from Romish Babilon, and her damnable desolation, lest running in her chase, we be ouertaken by the Lorde, which persecuteth her. wyth *al arma* of sundry and sodeyne Fyghtes to her most terrible ouerthrow. And alwayes haue before thine eyes that pyller of Salt, which sometime was (c) the holy Lots wife, who for her great loue she bare to her line & bloud, which would not lende their eares to God, receiued a monstrous shape, and lost the beutie of her first Creation: A notable example certaynely.

(a) Apoc. 14. & 17. 8. 18. 2.

(b) Ier. 2. 13.

(c) Gen. 19. 26. Luk. 17. 32.

And

Verſ. 10.

And to giue knowledge of ſaluation vnto his people, by remiſſion of their ſinnes.

The office of Iohn, and how he is to prepare the way of the Lorde, is here by *Zacharie* ſet downe: namely by the Preaching of (a) repentance, and driuing the Iewes to ỹ view of their ſins, wherby they might be the more apt to receiue Chriſt by fayth, & in him ſaluation for their ſins, true righteouſnes & eternall lyfe. This preparation is ſo requiſite, as without the ſame, neither ſhall the wounded man feele his griefe, or the dreined conſcience gaſpe & thirſt after chriſtes bloud, ỹ founteine of health to euery dry ſinning ſoule, & pined ſinner, that hungreth his water of life. Wherfore his ineſtimable merit hath not onely giuen a ſauiour, but hath ſent a heauenly voyce, to cry out to our deade & deafe bodies', the knowledge of life and way to ſaluation which commeth to vs, by ỹ forgeuenes of our ſinnes, at ỹ hands of our good God & moſt merciful father, he hauing fully ſatisfyed his iuſtice, in the perſon of our crucifyed Chriſt, the

(a) Mat. 3. 5. 6. 7. 8. 9. 10.

chaſtiſ-

(b) chastisement of our peace. (b) Esa. 53.

Three especiall poyntes this verse containeth: first by what means saluatiõ is atteined, euen by the forgeuenes of sins.

Secondly whose sinnes are forgeuen: Onely the sinnes of Gods elect & chosen people. Thirdly the way by the which they atteine to so hie a price. Euen by that they haue this saluation made so apparant to them by the ministery of Preaching, that they apprehende by fayth, Gods spirit opening the hart of the hearer. Concerning the first whence new iustification is had, is apparantly sene by our Prophet, namely that their sinnes be forgiuen thẽ: Neither is there in any one to purchase such remission, for then should not our iustification stand in forgiuenes, but in mans purchase, & so god in bestowing life should not giue vs his son, but according our merit, and his debt, pay to vs christ our desert, which were to vttermost pestilent blasphemy against God and his (a) Gospell. So God loued ẏ world (sayth Christ) ẏ he gaue his only begoten sonne. &c. But this verse teacheth vs ẏ our saluatiõ is had by ẏ remission of sins & setteth (a) Io. 3.

downe both the meane for vs to apprehende lyfe, and the cause of lyfe also. The meane or hande whereby we take holde of christ which is our lyfe is fayth, norished and bred in our hartes by the worde preached, which accepteth christ as of the Father he is giuen, and by the scriptures he is (b) discribed vnto vs. The cause here expressed is gods loue, who hath predestinate to lyfe, all those whom he hath translated from the poynte of death (c) to the kingdome of his deare sonne, and from among the wicked of the earth hath taken them, and according to his good will being before (a) the foundation of the worlde was layde, hath chosen them to be his people. This is the minde of our Prophet, saying. *To giue knowledge. &c.*

Gal. 2. 16. 17. 20.

Ro. 10.

(b) Gal. 3. 1.

(c) Col. 1. 13. 14. 15.

(a) Eph. 1. 2. 3.

If we should aske of the Papistes, whereby we apprehend Saluation? they will say to vs, partly by christ, and partly by the worthinesse of mans workes. Such blasphemies they bray out of their helly hartes. But (deare reader) be not deceiued by their delusions, lend thy selfe some leasure, to take view for thy wealth of that which here is sayd. Were it that

Salua-

ſaluation could be atteyned by the woꝛkes of the law (as true it is, the law of God ſayth (b) he ẏ doth fulfill ẏ law, ſhall lyue by ẏ law) yet are there two abſolute reaſones, ouerthꝛowing all meritte in man, what, oꝛ whoſoeuer by the Lawe. The firſte is the impoſſibilytie, that is, men to perfourme the Law. The otheꝛ is the frayltie of man, which fulfylling (if he could) yet can not alwayes ſtand frée from tranſgreſſing the Law of God. And at what time he falleth, his righteouſnes tombleth doꝛwne with himſelfe into the dyche, and ſo fruſtrate is his vaine truſt, beſoꝛe repoſed in his oꝛwne holines. Foꝛ the firſt, he that ſhall by the woꝛks of the Lawe become iuſt beſoꝛe God, muſt in hearte be pure from ſinne, foꝛ as out of a filthy puddle can naturally come no ſweete water, ſo out of a wicked hart can pꝛocéede no pure action, noꝛ is God pacified from wꝛath by any woꝛke which pꝛocéedeth from a ſinfull and a coꝛrupted conſcience. Search & ſeake from eaſt to weſt, noꝛth & ſouth, among the ſonnes of men, & behold, no where ſhalt thou find a man whoſe hart is pure (a) from ſinne,

(b) Ro.2.13.10, 6.7.8.

(a) Pro.20.9.

1.Io.1. say, whose harte is not altogether a
2.Cro. 6.36 lump of that Wallie poison, so that if God
1.d.8.46. should (b) loke strayghtly vpon him, his
(b) holinesse should not be able to abyde the
Psal.130. 3. tryall of the Lord. Finally the wisedome
of the flesshe is death, and is at set battle
in enimytie wyth God, for it is not sub-
iect to the Spirite nor the Law of God,
(c) neyther in deede (c) can be. So that I
Ro.8.7.8. conclude with *Paule*, that they which be
in the flesh (and that is euery Popishe iu-
sticiarie) cannot please God. Wherfore
since the fountaine of mans harte is cor-
rupt and poysoned, what pleasant action
can procede from his conduites? But ys
will say, the regenerate man, meriteth.
Yet *Paule* sayth to the man regenerate,
what hast thou that thou hast not recei-
ued? I suppose *Paule* was regenerate,
when he wrot his Epistle to the *Romanes*
and yet he of himselfe sayth that his hart
is combred wyth the Canker of sinne.
So that he dare not boast of meritte, but
rather cryeth out, for woe agaynst that
guylt of his Regenerate flesshe, saying.
(a) (a) I see another Lawe in my members
Ro.7.23. rebelling agaynst the Lawe of my mind,

and

and leading me Captiue into the Lawe of Sinne, that is in my members. Oh wretched man that I am, who shall deliuer me from the bodye of this death, I thanke God, through Iesus Christ our Lorde. His desert here he confesseth to be suche, that were it not God through Christ our Lorde, he caried nothing with him, but a body (he meaneth soule and body) deseruing by meritte euerlasting death. And of his impossibilitie to perfourme the act of Iustification by workes, he in that place, a little before, sheweth saying, (b) for I know that in me, that is in my flesshe, dwelleth no good thing, for to will is present wyth me, but I finde not meanes to perfourme that which is good, for I doe not that good thing that I would, but the euill that I would not, that doe I. If in the best sort of men and most perfect, Sinne hath such power, how shall the Papistes the offscourings of the Church boast of their worthinees? Nay neyther we, or our Fathers are able to fulfyll (a) the lawe, and therefore God (b) sent his sonne in the similitude of sinful flesh, and for sinne con-

(b) Ro,7.18.

a Act.15.10.

b Ro.8.3.

demned sinne in the flesh, that the righteousnesse of the lawe should be fulfilled in vs (that is to say by christ imputed to vs) which walke not after the flesh, but after the spirit. And that no man should bost of his woorkes being regenerate, he more telleth vs, that God the father, which raised (c) vp his son christ from death, shall also quicken our mortal bodies, (not for any worthines in vs, but because of his owne gift) euē bicause his spirit dwelleth in vs. Thus his diuine wisdome hath disposed ỹ matter, that both the action & the cause of our true righteousnesse, may not descende one steppe from the maiesty of his throne of grace. Assure thy selfe therefore (Christian reader) that in man is no merite, vnlesse to death for sinne, which maketh al men (d) culpable before god: So it is his goodnesse to haue mercy vpon all. Therfore if thou wilt atteyne to true righteousnesse, it is by the lawe, not of woorks (e) but of fayth in Jesus Christ vnto all, and vpon all that beleeue. For the redemption is not in man regenerate or carnall, but in (f) christ, who hath reconciled vs to the father in his bloud, & declareth

(c) Ro.8.11.

(d) Ro.3.19.

(e) Ro.3.22.

(f) Vers.24.

reth our righteousnesse to come (a) by the forgiuenes of our sinnes, so preaching cõfusion & shame to vs, & the glory to him selfe. And albeit, that fayth which saueth, is called (b) a worke, yet is not the worke comming from the poure of man, for it is the worke of God, and his (c) onely gift by the which we obteine christ, in whom wé haue plentifull redemption from all our sins. Now let vs speak of ẏ second branch, that is of mans impossibility to stand alwayes fulfilling the law. The Scripture saith (a) cursed is euery man that continueth not in al things which are written in the law, to doe them. And againe, when a (c) righteous man tourneth away from his righteousnes and committeth iniury, he shal euen die, for ẏ same. If once departure from well doing, demerit death, and the iust (a) falleth seauen times, and since there is no flesh that sinneth not, nor any be he neuer so pefect, that alwaies continueth in well doing, I aske, where shall we finde the meriting man? or who shall dare to present him before the Lorde, the reuenger of sin? Or yet what is he ẏ can deliuer himselfe from the danger of Gods

(a) Ro. 3. 26.

b Ro. 10. 9. 10 Io. 6. 29.

(c) Ro. 6. Phil. 36.

(d) Deut. 17. 26 Gal. 3. 10.

(c) Ezc. 18.

(d) Pro. 24. 26.

Curse, due to his transgressions: Vaine therefore, and diuelish is the confidence in such Popish doctrine, and pernicious is the euill which this opinion bringeth to the soule, and great is the iniurie by it committed against christ Jesus, the price of thy forgiuenes. The man merito' thrusteth Christ Crucifyed vnder his fæt, & setteth himselfe vp in his stead, for his owne sauiour, by his wo'kes. But cast thy accompt by scripturs audite & at ỹ foot of ỹ same thou shalt find this debt apparant to such wastfull spenders of their Lo'des treasure, (a) that such as haue sought righteousnes by ỹ wo'ks of the law haue lost the same, & this remaineth reco'ded fo' ỹ iust, that all which sought it by faith & not by wo'ks (b) haue atteined to true righteousnes in dede. What then doth it profit good men to wo'ke good wo'ks. The good wo's of holy men profite 2. waies. First weighing their valoure wyth our dutie, they cast downe our Peacoks tayle, and Egles hearte: beeing so farre shorte, of that they should, they call mans crye, to vouche his state vnprofytable (c) to his Lo'de. And so wyth crauinge Pardon fo' his sinnes, fogetting his fewe deedes

a Ro.9.30.

b Ro.9.30.31.32.

(c) Luk.17.10. Mat.25.30. Ro'3.12.

now

now (d) past, he hasteneth wyth humblenesto the degrées of encrease, (e) to walke and please God as he ought towards the throne of grace, where he seeth by fayth, himselfe drawne vp wyth courage to rest in Christ for lyfe, since his spirite liueth in him. Secondly they worke a most assured corroboration, in our hartes, whylest we consider, of whom we haue suche grace. Euen that our hartes of *Adamant*, are changed to fleshye (not fleshly) harts, & into the same (a) Gods holy spirit is put (& powred) by the power of which we are caused to walke in his lawes, and kepe his statutes. All which though we do not, or can, in such sort as we should, yet because his holy finger hath written his sacred lawe (b) in our hartes, and put the sinne into our inward parts, & is himselfe become by his couenant in christ, our god, and hath chosen vs for his holy people, for this cause I say he accepteth vs as iust, though we be all sinners, and our workes are acceptable in his sight, and are not wythout their rewarde, yet of his mercye deuoyd of our merit, & thus through our infirmitie worketh he his owne praise. Hy ende we the firste parte of this verse.

(d) Phil. 3. 14.
(e) 1. Thes. 4. 1
a Eze. 36. 26, 27.
(b) Iere. 31. 33.

To giue knowledge, &c. The second pointe is, to note whose sinnes are forgiuen, and so consequenly what kinde of persons atteine truely and in dæde to this saluation by his Prophets preached, and this I note of this word, *To his people*. For albeit that Christ is of the father giuen to the whole world, to be vnto them their sauiour, and that there is no age or people vnto whō the death of christ is not sufficient to their saluation, and is therfore by himselfe and the worde vouched the sauiour (a) of the world, yet are not al people by him saued, nor any but suche as here be called his people. Now haue we also to consider, that neither all that call, or chalenge to be his, are so in dæde. For then should not the Infidell & Saracene with the Turke onely be cōdēned, because they refuse life, (b) which is only in christ Iesus to be foūd, but also of that nomber which profesle christ in shew, and receiue the badge and seale of righteousnesse in Baptisme, and in the dayes of their flesh inuocate christ as God, and call the Father Lorde, be furthermore accompted to be of ỹ church, and People of God, of this multitude shal

(a) Luk. 2. Io. 3. Eph. 5. 1. Io. 4. 14.

b Col. 33. 1. Io. 5. 20.

shall insuite walke the wandring path to eternall payne. (c) *Not euery one that crieth Lord, Lord, shall enter into the kingdome of God. &c.* These are for a time in, but at no time are they of the church of God. These eyther haue Satan to (d) pull the seede out of their hartes, least they should beleue and be saued, or beleue with ioye for a season, and in fierie triall, vade and consume to dust and ashes, and turne to their erst conceiued death. But saluation standeth at the (a) end of the race, happie is he that endureth to the end, for he shall be safe. Or els do they with the fayth in Christ, and gospel of the sonne of God, intermedle the cares of this world, & pleasures of ẏ flesh, which do choke ẏ growth of the seede, that no Wheate can come to ripenes for the Lordes barne, they begin in the spirite, but they (b) end in the flesh. These albeit they are bidden ghestes, yet shall they not (c) once tast of the Bridegromes supper. For they being called daily, and the Lord with open armes euer readie to embrace them, refuse to come (d) therefore shall desolation deuoure them, neither shall *Ierusalem* saue them,

(c) Mat.7.21

(d) Mat.13.

(a) 1.Cor.9.

(b) Gal.3.3

(c) Luc.14.24. Mat.22.7

(d) Pro.1.26.27

or the Sinagoge of Sathan, the Church of *Rome*, deliuer them from the wæping state and wofull paynes prepared for all hypocrites. Where in stæd of popish piping and carnall delights, shalbe mourning and howling in perpetual chaines, nayled fast to damnation his gaol. And ỹ because they neither heard or sought the Lord, with integritie of soule, or worshipped him els, then with their owne inuentions, hauing their harts a long estranged from his delite. And albeit they were nourished vp in the bosome of his beloued spouse, yet they are to him as Mice in the housholders barne, whose purpose is to fede them fat, and fill their young of the corne, but not at any time to haue the presence of the Maſter's face. For whom also the husband prepareth engins & destroyers them to consume, though for a time he permit them to their deuised pleasures. Such shalbe the end of al Papists, carnall protestants, & fained hypocrites, which seke thẽ selues altogether, and not ỹ lord at all. As daily those persons passe their time in such wicked lustes. But of farre other nature are the true people of

Papists cõpared to Mice.

God,

God. As the other in the day of trial, cannot be knowne of him, for he shall say (a) depart frō me, I know ye not ye workers of iniquitie, so ỹ lords people are knowne to him by their name, they are borne (b) againe of the spirit. They are (c) sanctified by the holy Ghost. They are grafted (d) into Christ their vine. They are (e) predestinate to life. Chosen to bee the (f) sonnes of God. Called to the (a) knowledge of the word of saluation, and taught of God. The spirit of the sonne is, by the loue of the most louing father, powred (b) into their harts, which causeth thē to crie to him *Abba* father. Their stonie hartes hee mollifieth and turneth into hartes of flesh, and into them for their direction and life he (c) putteth his spirit, by whose power through the word sowne and taught, he teacheth them his Lawes, and geueth them grace to walke in his statutes. Thus wrought by GOD, they bring forth holy fruites. They onely heare (d) his voyce. All straunge sound, and charminge incantation, they vtterly auoyd, charme they (c) neuer so wisely. They hunger after the truth

(a) Mat. 25.
(b) Io. 3. 5
(c) 1. Pet. 1. 2.
(d) Io. 15. 1. 2. 3.
Ro. 8. 1
(e) Ephe 1. 2. 3.
(a) Ro. 8. 30
(b) Gal. 4
(c) Ezec. 36. 25. 26. 27. 28
(d) Io. 10. 3. 4. 5.

(e) Psal.119 truth, and (e) thirst the Lordes righteousnes. They clasp their harts by fayth in Christ, that through him alone they may apprehend the louing countenance of the heauenly Fathers face. They lay their (f) Psal.53. (f) sinnes vppon his crosse, and craue by (g) 1.Cor.1 Ro.5.21 comfortable cries in earnest and ardent prayer, to be (g) clothed with his righteousnes. They euer confesse their many (a) Ro.5.1.2.3. sinnes, and assure them selues by fayth, of his saluation. They driue away (a) b Gal.4.5 Ro.8.15 terror, and rest in the harbour of a quiet conscience, and in most humble wise approche his throne of grace, as (b) deare children adopted in Christ, to their best beloued father. They loue to labour in godly workes, as by his word they are c commaunded. They seeke to liue by faith Abac.2.4 2.Cor.1.24 (c) in Christ, as by the Scriptures they are taught. They ioy to suffer and beare his crosse, and aspiring by lowlinesse of mind, they pray his aide and helpe there d in, with comfort (d) continuing vnder the 2.cor.1.4.5 same. They appoynt no time for their (e) (e) Heb.11. release, but pacientlye abide his lotted leysure. They looke not on the present troubles, but weigh their sinnes & his decreed pur-

purpose and place, as opposite to their aspect, the ioye that is (f) set before them. They runne with patience the race for them appointed, and despising the present shame, they still endure ẏ crosse, alwayes loking to Jesus christ the authour & finisher of their life. They (a) bless those ẏ curse them, they loue their enemies, and do good to (b) all, but their chiefe delight is to ioyne with the houshold of faith. They challenge to themselues by nature confusion for sinne, and shame for their infirmities, and to God the father in Christ our Lord, by the instinct of his holy spirit, they attribute all honour and glory, and forgetting their workes past, (c) assay to go forwards to the price set before them, exprelling thẽselues by their good workes to be the Lords building, who hath made them an holy habitation, and a royall priesthode. In hym they offer vp themselues for a spirituall sacrifice, dayly yelding forth the fruites of holy (d) lippes to his priest, and willing obedience to his holy will. They by the spirite desire not to followe, but defie and kill the lustes of the flesh. They fight against Sathan, and his impes continually. They beare an vnfained

(f) Heb. 12. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

(a) Mat. 5. 44. 45.

(b) Ro. 12. 17. 20. 21.

(c) Phal. 3. 13. 14. 15.

d Hose. 14. 3 Heb. 13. 15

(e) Pſal.4.2 Gal.4.9 fained(e)hate to alſuperſtitious vanities. They contemne and deſpiſe the beggerly

(f) Gal.4. ordinances(f)of the wicked world,diſdayning to become bondſlaues to ſinne any more. They reioyce in their deliuerance,

(g) & walke in the way of the Lord with a ſincere harte & ſingle mind. Though ſlide they may eftſones by frayltie, yet neuer flatte fall they by falſhode, from the Lord their God. Lo theſe are they of whom our Zacharie ſpeaketh, and the Angell poynteth

(a) Mat.1 *Joſeph*(a)vnto, whē he affirmeth Jeſus to ſaue his people from their ſinnes.

(h) And all if theſe haue ſo many frayltie, & be of ſuch weaknes, that they cannot as they would, or do as they ſhould, perfectly walke before the Lord: Yet ſhall they

b 1.Cor.1 not feare, for his Chriſt is theirs, & with him they haue(b)in him iuſtificatiō, ſanctification, redemption, and perfect wiſedome. By whoſe vertues and merites they are euer preſented before God, as a

(c) Ro.8.1 iuſt and holy people peculiar to the Lord. To theſe can come (c) no condemnation, or any accuſation ſhalbe admitted againſt thē, nor any gilt procure ſentence to their loſſe. For it is the Lord that doth iuſtifie

Iustifie them. Finally no power shall or can conuenting, conuince them. For they haue in their hartes the word, which is (d) Gods power to saluation. And God him selfe standeth on their side for their defence. So that it is more possible for light to become darknes, good euill, and euill good, which neuer shall come to passe: then that the Lordes people should not be deliuered from death, or yet want the knowledge of their saluation. Which knowledge teacheth them to feele in hart and find by truth, that the same sauing health consisteth not in their remuneration, but commeth of god: (for his Christs sake) by full remission of and from all their sinnes. The Lord graunt vs to labour so in his vineyarde, which professe his name, that we may be (not called only) but appeare in deede his chosen people. Then shall we be sure of our deliuerance in Christ our Sauiour. And thus much for these wordes *his people*, in this present verse mentioned.

(d) Rom. 1.

The third & last branch of this verse is, to consider by what meanes his people are brought to feele & perceiue y their saluatiõ

doth

doth consist in the remission geuen of god Namely by this, that the same is made knowne to their consciences, by the ministerie of the word preached vnto them. For all if, the price of Christes bloud, bee they most soueraigne salue for mãs sinne, as by ẏ which it is wholy washed away: Yet onlesse the Church of God haue sence, and perfect feeling hereof in her inward partes and depenesse of hart, the same shall nothing profite her. For the which cause Christ promiseth being once lift vp
a
Io.3.14.'15. (a) as the serpent in the wildernesse was, to draw all men to loke and come to him by the instrument of fayth, and to his heauenly father, in that his most comfortable prayer a little before his death, for the comfort of his elect, he witnesseth that life eternall consisteth in the knowledge of God the father and Christ his Sonne.
b
Io.8.37.55' Also reproouing the Iewes for their rebellion, he chargeth their (b) ignorance to bee the cause therof, as also shewing his Disciples of their persecuted state & perils to
(c)
Io.16.2.3. death, affirmeth (c) ignorance to be ẏ forcing meane hereto. *This shal they do saith he, because they neither know the father nor*

yet

yet me. Paule ỹ Apostle testifieth this to be the meane to apprehend saluation, euen to come to the knowledge of the truth. Thereto he ioyneth it to the branch preceding, saying (d) *God will haue all men to be saued, and to come to the knowledge of the truth*. Loe a thing most incident to saluation, is to haue knowledge of the truth. To conclude, who are they which are taught of god, but his people? And what are they taught of him, but the truth of his word? Which he writeth with his finger in their hartes, as the scripture saith, that they may be a knowing people, and not ignorant as the Papistes teach, but falsely, the same to be the mother of deuotion. But Christ sayth, that ignorance is (a) the mother of erroz, which leadeth to damnation. Behold now, the scope of this Baptists office was to prepare the Iewish harts, by the knowledge of their sinnes and repentance for the same to preuent Gods Iustice, by fruitefull acceptation of the Gospell by Christ presently preached, to haue him for there God, and by him saluation and full deliuerance from their sinnes. For the which cause the Angell

(d) 1. Tim. 2. 4.

(a) Io. 8. 19.

(b) Lu.1.15.16.17. also before to Zacharie (b) adorned him with noble titles, and not to him only doe they belong, but to all the true preachers of God with him, wherefore they are here of thee (deare Reader) the better to bee weighed, as words that doe import the glory of his heauenly Embassage, to thine earthly hart. Hee is first sayd to bee full of the holy Ghost, a thing most necessarie to bee in the true preacher of the word, as without the same he can neither preach, much lesse profite the people of the Lord.

Titles giuē by God to Iohn Baptist.

The Apostles from christ therfore receiued the fulnes of his spirit by portion to their aptnes, & power to (c) execute their office, & he breathed (d) on them, and gaue them his holy spirite, that thereby they might not only abound in gifts, but also should without terror speake his wil, and preach his name to all nations. So in like maner *Paule* witnesseth that both the gift of prophetying, & Prophets, (e) Doctors and teachers, is by the spirite of God. Of which grace he hath promised continuance to the end of the world, saying: (a) *I wil be with you to the end of the world.* And therfore *Iohn* warneth thee (reader) not to

(c) Act.2.3.4.

(d) Iohn.20.22

(e) Ephe.4.11. 1.Cor.12.11 27.28.

(a) Math.28.20

bee

beleue euery (b) spirite (so he calleth the doctrine by the preacher brought) but cõ- (b) 1.Io.4.2.
maundeth thée to trie whether they be of God. Ye sheweth thee absolutely that in the preachers of thy age, Gods spirit also speaketh, saying: *Hereby shall ye knowe the Spirite of GOD. Euerye spirite that confesseth that Iesus Christe is come in the Fleshe, is of GOD.* There were false Prophets among the Iewes, which kept ỹ people backe from the faith in Christ. There were certaine heritiques which denied Christ to be come in the flesh, as ỹ scriptures teach him. And these so vexed ỹ Church, and molested the consciences of the godly bretherne, and began to make such shipwracke of the faith of many, that the Apostle was driuen (from the Doctrine to frame their hartes in Christ,) to arme by instruction the church of GOD, against *Cerinthus Ebyon* and other heritiques, that woulde not acknowledge Christ wholy as the Scriptures proued him to bée. The like prooфe of Gods spirit is left to thée, to the ends of the world, to trie the Preachers which come vnto thée, whether they haue in them, or doe by Gods spirite speake vnto thée.

He that preacheth Jesus Christ as hee is set downe in the written Scriptures, is of God. Hee that denieth him in any part their vouched to be in Christ, is of Antichrist. Whosoeuer hath not this (a) spirite, and is a preacher, cannot but by the spirite of Sathan vtter as by his receiued spirite, all lying fables, as (b) Zedkia the false prophet did to *Achab*. And both *Paul* and *Peter* manifestly shew vnto vs, that many such false Prophets shall rise vp in the last dayes, which shal also denie christ in deede, albeit they confesse him with naked words. *Paule* giueth thee notes infallible, that euer shall lead thee to a right iudgement of these spirits of error, & doctors of diuels. (c) First they shall speake lies by hypocrisie fayning truth, but trie them by the rule giuen of christ, *search the scriptures*, which order the Citizens of *Berea*, (d) are said to obserue when the Apostles taught them. 2. They shal forbid to marrie, and who doth forbid I pray thee (take vew) that ministers may not Marrie, *not the scripture*, but rather the flat (e) contrarie? Who doth forbid that holy ordinãce of god in Paradise to auoyd sinne,

(a) 1.Io.4.3.

(b) 1.Re.22.23.24

(c) 1.Tim.4.1.2.3.4.

d Act.17.11

e 1.Tim.3.2 Tit.1.6.1. Ior.9.1.2.

but

but the Pope ỹ minister of sinne: he doth forbid it *to all his sacrificing prieſtes*, at all times, yet whoredome he permitteth to thē vnder purchased warrant to al time. To al other christians he forbiddeth mariage at certaine times, as *Aduent*, *Lent*, *Imber daies*. *&c.* and *Siricius* one of the Popes, condemneth mariage to be a fruit of the flesh, as in ỹ which state a man can not please god. Meats which god hath created to be receiued with thanks geuing, & is made (f) holy by his word & praier, doth this beast of ỹ Dragon (a) *Satanas* in paine of dānation, forbid to al at his appoynted times. And the breakers of his lawe, (though blessed of God) are of him cursed with booke, bell and candle, out of his heauen (as *Pasquine* calleth it) earth, and this naturall life, as Lollords & heriticks not worthy the benefite of tēporall quiet. These saith *Paule* in the place before quoted are the doctrines of Diuels. Behold the popish doctrine from whence it commeth, and of what spirite it is. Flie from it, as from hel it selfe. *Peter* warning our times of the like false spirite sayth, But there were false Prophets also among the

f 1. Tim. 4. 5.

a Apoc. 1. 11. 12.

1. Tim. 4. 1

2 Pet. 2. 4

the people, euen as there shalbe false teachers among you, which priuely shall bring in damnable heresies, euē denying the Lord that hath bought them, & bring vpon them selues, swift damnation. And many shall followe their damnable wayes, by whom the way of truth shalbe euill spoken of: And through couetousnes shall they with fayned words make marchandise of you, whose iudgement long agone is not farre of, and their damnation slēepeth not. Lay this Scripture before thy hart, and indifferently measure thereby the Popish Church and doctrine, and thou shalt sée (as it were) the Apostle to paynt the sinfull Synagoge of *Rome* vnto thy prospect. With what humblenes of Angels creepe they craftely into the consciences of men? what opinions bréed they that condemned by the word? How open they their mouthes to slaunder the gospel of our Christ? and cal it heresie, though not as it lieth in leaues, but as it is truly preached by gods holy prophets in this our dayes? And what loue they haue to ỹ word it selfe (do thou iudge) when hauing the gouernment, they burned the Bibles, raled the scriptures from of the walles in

churches

churches & els, & to that they could burned ẏ grauẽ letters in ẏ sacred flesh of christes martirs. What marchaundise of mens soules is there in poperie: whẽ their God, their pope, their reliques & saints merits, their *Paul* and *Peter*, their heauẽ & helly purgatorie, thier Masses & pardõs, their whole power & pelf is set at price, & al for monei. What sinne in man so horrible, that shuld not there haue pardon for money? What wicked fact pretended, shall not there for money not only be pardoned, but warranted? Amongst the sinnes against the 2. Table, is there a greater then Treason? I say treason to god his religion, his prince and vicar, by his great mercy set ouer vs in this natiõ? And is not the Pope ẏ head practiser of ẏ same? Doth not he lose that in earth by his Bul, which god hath most surely tied fast in heauen by his word? the sworne and natural due obedience to her Maiestie? Doth not he promise absolution, where God pronounceth curse and damnation? (a) To whatsoeuer person which resisteth his power? And is this for any other cause thẽ to bring your purses to his coffers, & your soules to swift damnation? Loke vpon the *Gnat*, by that most

(a) Rom. 13. 2.

pꝛecious *Iewell*, the reuerend Biſhop late of *Sarum*, bꝛought foꝛth to the vew of all mens ſight, in his learned (b) anſwere to halting *Harding*, and thou ſhalt not maruaile though he wold haue vs his again, that *Camels* in great number (and yet ſcarſely could) might yearely conuey his huge ſommes of money out of this nation. Reioyce O England foꝛ thy deliuerance, embꝛace the woꝛd by Gods ſpirite put in the mouthes of thy learned Biſhops and others their godly bꝛethern, in moſt plenitiful wiſe: So ſhal thy hart yéeld faithful loue & true obedience to our godly Quéen, & thou ſhalt reape her aid foꝛ thy quiet, but chiefely Gods bleſſing foꝛ thy ſoules health in his Chꝛiſt, againſt the ſpirite of erroꝛ and Sathan himſelfe.

(b) Def. Apol fol. 793

Seconoly to him vꝛ. to his office & exerciſe is aſcribed a certaine power to turne ỹ harts of ỹ fathers to their childꝛẽ. This power is by his pꝛeaching the woꝛd, ỹ ſpirit of god directing him: where note that the woꝛd pꝛeached, is of power to (a) conuert, bicauſe it is the (b) mallet of God to beat downe ſinne, and his two edged (c) ſwoꝛd, to cut downe vice. The (d) mylke of GOD, to nouriſh and alter the croked

a Pſal. 19. 7
c Ephe. 6. 17
d 1. Pet. 2. 2

crooked nature, of mans corrupted flesh. The seede to (e) make him a fruitfull ground, the pleasaunt (f) Odor, to delight that faythfull scent. The faythfull witnesse and the poure (g) of God, to ouercome Satan and his assaultes. To beate downe strong holdes, and euery (h) height that exalteth it selfe against the knowledge of God, and to bring and leade captiue to the obedience of Christe, euery thought: and full power the worde hath to be reuenged of all the obstinate, when the obedience of the faythfull is fulfilled. It is not for other cause that God doth spare the wicked, then that the Godly should first be brought to more perfection, and the wicked should ware more rype in their iniquitie, and that the Godly by their tyranie, might dayly (i) be exercised, and that for a season they deuoure the noysome creatures (a) of the earth, that else would more hurte the children of God. But when the Apples (b) be rype, the Lorde will pull the tree, and cast the fruite into the fyre. For the wicked as he cannot forget, so wil he in his appoynted time, poure out the dregges of his angry

(e) Mat.13.
1.Pet. 1, 23.
(f) 2 Cor.2.15.
Psal.119.
(g) Ro.1.
(h) 2.Cor.10.
(i) Iud.2.22.23
(a) Ex.23.28.29
(b) Amos.8
Iere. 24.2.

must be taken away and remoued. Euery valley must be exalted, euery mountaine brought low, the croked must be streyght framed, and the rough wayes made playne, and this preparation must be by the preaching of the Gospell: so expoundeth *Luke* the place, or rather the Angel when he saith to *Zachary*, ye *J. Bap.* should make ready a people instructed for the Lorde. As *Jhon* behaued him nobly, so dyd the Apostles faythfully, and the Fathers of olde sincerely in this their charge, Remaineth that the Princes and Preachers now be diligent therein, as best beséemeth their vocation, to prepare his holy wayes.

How the Lords way must bee prepared.

The way of the Lord is in mans hart, which agaynst the comming of his God, the king of al kinges, he must so prepare, that there be nothing to offend his eye, or hinder his louing comming. If an earthly Prince shal come to a Towne or Citye, how are the wayes skoured, the path made playne, the streates so sanded, that the very Horse shall not haue wheron to trip. The house paynted, the Conduites running wyne, the place perfumed

med, and so garnished, that his delight may fede wyth pleasure vpon the view of this prepared way. This would the Baptist haue vs to thinke vpon, when he alludeth to the comfortable comming of their mightie kings, and the pompous preparations of the people for his receipt. But sith Christes comming is into the soule of man by his Spirite, the path of mans conscience must be prepared in deset sort, as wel in matters of cõscience touching religiõ, as in ỹ reformatiõ of his former wicked life, for no mã cã be in christ Iesu (a) vnles he be made a new creature. The path of our religiõ, ought to be framed vnto vs by ỹ word of God, neyther ought we, or may we, wythout mere sacrileadge, adde thereto, or diminishe, in the worshippe of the mightie *Ioue*, in Christ, eny thing at all. Thrise Cursed be the Papistes therefore, that leape vp into Christes Throane, and thrust him to the walles, setting vp a will worship (b) of their owne inuention, hauing no other warraut then the flesshe that framed that Idolatrie. But the Scripture holde all them (c) accursed that set vppe false worship vnto him, or that builde

(a) 2. Cor. 5. 17.

Deut. 12. 32.

b Col. 2. 18. 19. 22. 23.

c Esa. 1. 11. 20.

their

Ro.23.24.1. their nests in mans strength, or put their
25.26.&c. trust in fleshly wisdome, or turn the glory
of God to a mortall man, or set their affi-
aunce in their inuentions.

O ye mightie magestrates, in and of the
church of christ, to you this chiefly doth be-
long, so to prepare this heauenly path, y
no offensiue matter be there left to stay
or stop his godly presence from our harts.

d You are to (d) enter the path appoynted
2.Re.22. to the lord his vse, & to remoue out of the
way, euery base & beggerly matter that
is to the dishonor of God, set vp as to his
worshipp, or garnishing fallsy of his house,
the rudiments of men, which can neuer
edifie in the Church of God. And to com-
maund & send abroad the Preachers and
forerunners of this king, to cry for prepa-
ration to euery rugged hart, & depressed
conscience, with the weight of sin, that by
the comfort of christs gospel, they may be
brought to lift vp the eies of their faith, to
the lord in *Sion*. There Iesus christ is set
vp for their saluation, there shall their
(a) heauie harts & laden soules, haue (a) new
Mat.11.28. refreshing in him, the Lord crucified, & of
(b) his Father againe rayled to lyfe (b) for
Rom.4.25.

their

their iustification. And you Baptists of ỹ Lord, your dutie is to pull out of mens hartes, by sound & moderate doctrine, the God (c) *Maisim*, and euery height that exalteth it selfe (d) against God. The pryd of mans hearte, by the power of the worde, must you beate downe, which proudly say wyth Popish spyte. *Sic volumus*, so we will haue it, and not by the word to measure the time & cause, whether so it ought to be. All such as set vp their hornes on high against Christes lowly members, and nothing lyke of, that the path might somthing be skowred: such be they which fight for lyfe with tooth and nayle (as the prouerbe is) to kéepe vppe the troublous thickets, and the loftie hye hilles that can not stoupe to the Lordes lawe. The Papistes, *Atheistes*, and Hypocrites, of our dayes I meane, which all though they be woll shrubbed, and shred, yet they begin euen nowe before the springe, to budde, and hope againe in time to florish as ỹ gréen bay trée. But were they lopped dayie height, or proined ỹ wyth princely *Danids* a cutting knife, they as the shred willow, florish in a monēt, but neuer eft-

(c) Dan. 11.36. 39.

(d) 2.Cor.10.

The popish speach of Englishe papistes.

Psal.101.

sones

sones could they take rote. The ragged hartes, which wyth the Hare skipe here and there, to flye from trueth, whose smothed lippes imbrace dissimulation, your seasoned sound w̄ *Helias* hart (oh ye Prophets of the Lorde) must ring wyth power into their eares. For most abhominable is the halting Hypocrite, he is a (b) Thornie Hedge and Bushe of Briers, to wounde and stinge as many as be partakers of his companie. The harte (c) chaffed wyth flyght, seeketh to the Riuers of water for his comfort. But the Hypocryte pursued by Satan to his destruction, hath no lust to loke after the water of (d) lyfe, which God doth giue to all that fathfully thirst therefore. Oh let them know that wholy, chiefely, and for lyfe, they ought to seeke the same, in sinceritie of harte, wythout Hypocrisie. Thus my deare Bretherne we ought in my Judgement to teache the Lordes flocke, to kill Satan, and beate downe sinne, and not wyth bitternesse of penne, and carping speache in Pulpits, through byting one an other, to bring that promise (or iuste threat) vpon vs, you shall be (a) deuoured

(b) Micah. 7.4

(c) Psal. 42.1.1.

(d) Io. 7.38.39.

Diuision in the church perilous.

(a) Gal. 5.15.

one of another. The LORDE amend this euill, and graunt vs more (b) carefull ouer his Heritage for his names sake. Whereseuer the Preacher findeth the people voide of these effectes, (as wher is not this ragged deserte) There ought hee to prepare a path by the doctrine of the worde, which is of power to conuerte the lofte childe of Israell. To preach the comfortable causes in Christ to allure vs, and to shewe vs the horrible state of our own corrupted nature; and the greedie desire that sathan hath of our destruction. Can men thinke with doublenesse of harte to please the Lorde? Can they serue God by halfes? Or go towards him as far as the lawes of men leade or compell them and no further, and yet of God be well accepted? If God be God (b) followe him, if *Baal* be he, go after him. If *Nicodemus*, (whose weake cōming many make to thē selues a sinister refug) had not proceded to more perfection, hee had not aduentured to (a) aunswer in Christes behalfe to the counsel, or yet (b) of so great a tiran as *Pilate* was, durst he haue begged the (b) body of Jesus, or againste the malice of so many cruell ennemies, haue ioyned with

(a) Gal. 5. 15.

(b) Cal. in 1. Epist. ad Cor. cap. 11. vers. 16. contentiosum. &c.

(b) 1. Re. 18. 21.

(a) Io. 7. 65.

(b) Io. 19. 38. 39.

noble *Ioseph* in so hard a state. The luke warme persons, that be neyther hote nor colde, are as a burden and surfiet to the Lordes stomack, which he hath promised to (c) vomit out of his mouth. Loue the Prince, and liue in and vnder her gracious gouernement, ye Papists and *Atheistes*, and Hipocrites also, for the Lordes sake. Let his holy Lawe force you, as a moste absolute Iniunction, to her godly Lawes, and not (as you say politiquely, but popishly,) to leane to his lawe because of her graces Iniunctions. Neither haue before God, to refuse your obedience to religion, Gods Sacraments, and deuine seruice in the Churche, nowe godly set downe: vsing your clawing colour, because some and suche do not obserue the saide Iniunctions. For it is more then sene to al, that a nũber of you make those Iniunctions, (which at the firste were set downe to bring you forwarde) a presente let to your obedience, & a cloke for your maliciousnesse. The actes and wordes of such as molest the godly quiet, and desired peace of the church, I will not, or may not defende. I lamente the cause, and praye God

(c) Apoc. 3. 16 Good counsell to hipocrites.

(d) The perfect Papist abuseth the law to hinder the gospell, and to creepe into fauour and escape trial.

God to ceasse the action, to his glory, the peace of his Church, and the extirpation of the serpent, and all his, at his good appointed time. But you dissembling Hypocrites, are lyke vnto the wicked persons in the dayes of *Darius*, (a) who fearinge leaste *Daniel* with his religion shouls be preferred, sought by all meanes to clasp that holy Prophet vnder the Kinges Iniunction, to his destruction. So it is not the loue ye haue to our godly Elizabeth, whom ye wish to giue place to your *Darius*, but the Lord while doth laughe your deuises to scorn, his name be praised therfore and her graces good Lawes, but the hate which you haue conceaued againste *Daniel* the (c) Prophetes of the Lord, because, they seeke to instruct you the right way, to make you prepared for the Lord and to reclaime you from popery to the professed trueth: many of you hauinge blinde eyes, voyde of sight, by the reason of hardnesse (b) of your hartes the which cannot repent, pray ayd at the same hand, which your selues most deadly hate. No doubt, concerning the ministers and preachers (admitte they be good professants) they be al of like accompt in your audite,

(a) Marloratus in 1. Cor. ca 11 ver. 19. probatus.

a Da. 6. 1. 2. 3.

The papists pollicie to stoppe the passage of the worde.

(c) Act. 24. 5. 2. 3. 4. 5. 6. 7. 8

(b) Heb 6. 6. Eph. 4. 18. 19.

as well the trew and faithfull pastours, which obserue the appointed order, as such other their godly Brethren, which (wading no further) vnwilling were to vse the same, not contemptuously refusing because of the precept, but moderatly by petition (regardinge theyr peoples quiet or hurt) with humblenesse of harte pray God and craue, at the Gods(a) in earth (by his power placed ouer vs) as foloweth. Mercifully vouchsafe, O ye godly Princes of the Lorde, that as(b) *Timothie*, may not refuse circumcision, where *Paule* seeth the infirmities of the Iewes to require the same, and the Church her neede of such a teacher: So let not(c) *Titus* be compelled therunto, where as false Brethren priuily crepe in, to bring into bondage the children of the lord. No place wold *Paule* admit to such, thongh elswher he (d) consideringe the weakenesse of the Iewes, refused not to associate the *Nazarets* at *Jerusalem*, with the shauing of hys head, according(e) to the lawe, though amid the gentils, hee reproued *Peter*(f) for the like Iewish obseruation. And when it wal pleale thee (O Lord) graunt our gra-

Rites not refused, for contempt, of moderat ministers.

Psal. 82.

b

Act. 16. 3.

(c)

Gal. 2. 3. 4

d

Act. 21. 21. 10. & vc. 27

(e)

Nom. 6. 13

(f)

Gal. 2. 11

cious Princes hart, further prepared to
scoure the Lordes pathe, by godly aduise
of her noble councellers, that by her pub-
like authority, and not our priuate af-
fectes, all such matter may bee remoued
as worke no way the profit of his church.
And to vs ministers and men, her graces
subiectes, prayer and trewe patient obe-
dience, regarding more the loue and qui-
et of the Churche, then our owne lyke or
priuate (a) desiers. No lesse praise deser-
ueth the good Emperour *Theodosius*, in de
stroying (b) the idolatrous temples, then
godly (c) *Constantine*, in shutting vp theyr
gates. Faithfull *Iosias*, in his reformation
thought it best to breake th (d) Aulters,
and cast the dusste of them into the broke
Kedron, and the Scripture saith to his
commendation, that before him there
was no such king that turned to ỹ Lord,
with all his harte and all his soule, and
with all his might, according to the lawe
of *Moises*, neither after him arose there
any such. This example saith one learned
(e) writer is written to teach vs, to ouer-
throwe and vtterly destroy all Idolles,
and euery entisment of superstition, that

a
1. Cor. 9. 18. 19. 20. 21. 22.
b
Hist. tripar. li. 10. ca. 27.
(c)
VVolphi. in 2. Re. ca. 23.
Trip. hist. li. 6. ca. 1. fo. 412.
d
2. Re. 23. 12. & 25. verse.
e
VVolphius in. 2. Re. ca. 23.

Atheistes, Carnalites, Hipocrites, Adulterers, Dronkardes, and sundry wicked vices else, in many places, many times, are lesse loked vpon with iustice censure, then such as (many wayes els) are profitable mẽbers in the church of god. This is a perilous shrub, it would be stubbed vp by the rootes. The Lord graunt better regard, lest the maiestie on hye take the matter into his owne hand, from such as be ouer negligent (a) Gods in earth. The Preachers, of God must cry out in Sion, and tell Jerusalem and Juda (b) of her faults, from the hiest to the lowest, to one and other, for & agaynst this & that euill. In paine (c) of damnation must the preacher cry out, that ẏ desert may be tracked, and the hils, the valleyes, the ragged, the croked, the old, and rotten for age, may be altered or quite remoued: that in England his prophets may so (d) exhibit to the lord at his comming, a prepared people, and well instructed, whose soules by his spirit being (e) gouerned, their bodies by his force shall walke in all holines, in his sight as the dayes of their lyfe. Then will the Lord yet more delight in our Church,

(a) Psal. 82. 5. 6. 7. 8.

(b) Psa. 58. 1.

(c) Eze. 3. 32.

(d) Ro. 15. 16.

(e) Ro. 8. 11. 12. 13. 14.

state,

ſtate, and people, he will take pleaſure to walke into the garden of our harts, there to receiue the redolent ſmell of the ſwete fruites, ſpreading themſelues far abroad, all a long the beds of fayth, he will bleſſe her with beautie, and builde hir with pre cious ſtones (f) of great price, he wil teach this nation himſelfe by his worde, and will giue thée ỹ more abounding ſpirit to walke in his ſtatutes, he wil be for thée a gaynſt thy foren foes & domeſticall enemies, a tower of ſtrẽgth to aſſiſt thée, and bruſe thẽ in myerie ſtreates (a) before thy eyes, he will deſtroy the ſmyth, and all (b) his inſtrumentes: the Pope and his pelfe, & all diueliſhe deuiſes agaynſt thée, of what force ſo euer. To his faythfull miniſters and Teachers, will he graunt his (c) ayde and power, to be for them a well fenced cytie, wyth walles of Braſe, agaynſt all Popiſhe practiſes, bent to their deſtruction. Finally to ſome & all, from thy vertuous Quéene, to the faythfull Plowman ſowing his ſéede, will he poure forth his grace and ſpirit, his chriſt and heauen, to be thine for euer.

(f) Eſa. 54.

(a) Micah. 7. 10

(b) Eſa. 54. 16. 17.

(c) Iere. 1. 18.

K. v. Tho-

no parte of such monumentes, be lefte t admonish the posterity. *Musculus* vpon the sentence by God giuen to the serpent, (the instrument wherwith the Serpent deceyued *Heua*, (a) and brought *Adam* to sinne) asketh a question, whether the sentence were iust, since the serpent was not the author, but the organ wherwith: nothing priuie to Sathans purpose or wilshing hurt, but was forced by Sathan therto: He also answereth, yea: not onely because it proceded from the iust God, but geuing reason for the same, saith: it is very right that to the greater detestation of sathans malice, fraud, and disceit, not only himself, but all his instruments wherewith hee worketh his malice, become subiect and receiue like iudgement with him. For like as saith he euery such instrument, wherewith any good thing or felicitie is brought to passe, deserueth, and is worthely beloued and had in estimation: So by the same right, the instrumentes of destruction, of what nature or condition so euer they bee, are togeither with the author of them to be punnished and condemned. Hereto he alleadgeth

(a) Gen. 3

(b) Musculus in Gen. ca. 3. 4. 1.

certaine

certaine examples of scriptures, as of (c) *Achan*, of *Corah* and his companie. In end he thus concludeth. If to condemne ỹ organ with the wicked spirit the author, it be *Iniquum*: So by ỹ same reason must it be wicked, that the bodies of the faithfull, together with their soules be made partakers of eternall life and heauenly felicitie. But farre be such thoughts from the minds of the godly, &c. Thus farre *Musculus*. That old father and great learned Doctor *Chrisostome*, vppon the same place of Genesis, geueth in effect the same censure, whose wordes vpon the *Serpents* iudgement are (as they are reported also by *Peter Martir*, that famous man) thus. (a) God in this action delt like vnto a man that is a most naturall louing Father, who when he seeth his deare sonne slaine, doth not only couet the death of the murtherer, but ỹ sword, Speare, & euery the instrument wherewith he perished, will be likewise seeke to destroy. Should I stand to speake of al lets & rubbish in this nation, I should frõ my self to al flesh, wout great search, see such matter aboũd, as no reasonable volume could cõtaine their descriptiõ. Idolatrous papists

(c) Ios. 7 Nomb. 6.

(a) Pet. Martir. in Gen. 3. c.

Atheistes, Carnalites, Hipocrites, Adulterers, Dronkardes, and sundry wicked vices else, in many places, many times, are lesse loked vpon with iustice censure, then such as (many wayes els) are profitable mẽbers in the church of god. This is a perilous shrub, it would be stubbed vp by the rootes. The Lord graunt better regard, lest the maiestie on hye take the matter into his owne hand, from such as be ouer negligent (a) Gods in earth. The Preachers, of God must cry out in Sion, and tell Jerusalem and Juda (b) of her faults, from the hiest to the lowest, to one and other, for & agaynst this & that euill. In paine (c) of damnation must the preacher cry out, that ydefert may be tracked, and the hils, the valleyes, the ragged, the croked, the old, and rotten for age, may be altered or quite remoued: that in England his prophets may so (d) exhibit to the lord at his comming, a prepared people, and well instructed, whose soules by his spirit being (e) gouerned, their bodies by his force shall walke in all holines, in his sight as the dayes of their lyfe. Then will the Lord yet more delight in our Church,

(a) Psal. 82. 5. 6. 7. 8.

(b) Psa. 58. 1.

(c) Ezc. 3. 32.

(d) Ro. 15. 16.

(e) Ro. 8. 11. 12. 13. 14.

state,

ſtate, and people, he will take pleaſure to walke into the garden of our harts, there to receiue the redolent ſmell of the ſwete fruites, ſpreading themſelues far abroad, all a long the beds of fayth, he will bleſſe her with beautie, and builde hir with pre cious ſtones (f) of great price, he wil teach this nation himſelfe by his worde, and will giue thée ỳ more abounding ſpirit to walke in his ſtatutes, he wil be for thée a- gaynſt thy forren foes & domeſticall ene- mies, a tower of ſtrẽgth to aſſiſt thée, and bruſe thẽ in myerie ſtreates (a) before thy eyes, he will deſtroy the ſmyth, and all (b) his inſtrumentes: the Pope and his pelfe, & all diueliſhe deuiſes agaynſt thée, of what force ſo euer. To his faythfull miniſters and Teachers, will he graunt his (c) ayde and power, to be for them a well fenced cytie, wyth walles of Braſe, agaynſt all Popiſhe practiſes, bent to their deſtruction. Finally to ſome & all, from thy vertuous Quéene, to the fayth- full Plowman ſowing his ſéede, will he poure forth his grace and ſpirit, his chriſt and heauen, to be thine for euer.

(f) Eſa. 54.

(a) Micah. 7. 10

(b) Eſa. 54. 16. 17.

(c) Ierc. 1. 18.

K. v. Tho-

Ver. 11. 12. *Through the tender mercy of our God, whereby the day spring from an high, hath visited vs. To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feet into the way of peace.*

This knowledge of Saluation, whereby man is brought to the forgiuenesse of sinnes in Christ, commeth not to vs by purchase of gold and siluer, or any other mans merit, but by the inward mercy of our God (sayth *Zachary*) euen as a naturall mother seeing her child wounded in her armes, or taken violently from her to be slaine, all the partes of her body, and soule are therewith moued with singuler compassion: so hast thou O God (saith he) beholding our most miserable blindnes & bondage vnder sinne, taken most

mercifull

mercifull pitie, & in the bowels of thy Fatherly mercies, haſt ſēt to vs this branch. thy Chriſt, & day ſpring, as the beautie (a) of thy fleſh, to viſit our darkeneſſe with the light of his trueth, and by his lyfe to deliuer vs from the glooming darke death of ignorance & ſinne, & to ſet our conſcience quiet in ỹ Juſtification by his bloud to embolden vs to approch thy preſence, as Children to their beſt beloued Father, without terror of death for Sinne, or feare of any worldly want. For through the comfort of this bright ſhining ſunne of righteouſneſſe and viridēt braunche of *Jeſſe* his rote, the anoynted Chriſt, we ſhall ouercome whatſoeuer ſhall ſet it ſelfe againſt vs. (a) Col.1.15 Heb.1.3

To our inſtruction & further comforts, let vs as before, ſo in theſe two verſes obſerue ſome ſuch pith as lieth within ỹ vertue of theſe happy words. By this maner of ſpeach, the Prophet would haue vs to conſider deeply the chiefe and aboundant (b) loue of the ineffable God, whoſe ſtudye and care (as it were) is onely bent to doe vs the beſt good, though we in no part demerit the ſame. (b) 2.Cor.1.3.

Three

Three speciall thinges I obserue to thee (gentle reeder) in these last verses where of the first followeth. The first is, that by the only mercy of God without the merit of man, Christ our Sauiour is giuen to vs, as himselfe testifieth, in the third of John saying: So dearely God loued the world that hee gaue his onely begotten Sonne. &c. Without our merit gaue the heauenly Father his sauing Christ, for when we were (b) his ennemies he saued vs. Upon the which most mercifull acte he perswadeth vs, that now much more sence we belong to him, will he deliuer vs frō wrath. The second note is, that albeit God in his great mercy hath so copiously enritched vs with the hidden treasure of ful remission from al our sinnes: yet hath he therwith nothing impared his iustice, but hath by the merit of another himselfe Christ Jesus our Lord, (which the Prophet here calleth the day spring from an high) fully answered the same. In whose person mercy (c) & iustice, haue met together, & mercy & peace, haue kyssed each other, for in that Christ Jesus, toke vpon him our (d) nature, & sanctifiing the same

a 1. Jo. 3. 16.

b Ro. 5. 8. 9. 10 11.

c Psal. 101. 1 Psal. 85. 9. 10 11. 12. 13.

(d) He. 1. 9. 10

by

by his conception and ioined it to his god head. He toke that perſon of ſinne vppon him, which could be ſubiecte to the croſſe, and aptly receiued the curſe due thereto for our iniquitie, and accept to the full, the fury of his fathers iuſt conceiued wrath. In which body (e) he did fully beare the ſame vpon the croſſe in his bitter death, at what time the angrie countinance of his God, with the full paines of hell, for mans ſin was wholy laide vpon him: hee was compelled with vehemency to cry (a) my God my God, why haſte thou forſaken me?

11.12.13.14. 15.16.17.18.

(e) 1.Pet.2.24.

The fruite of this death is ſuch ẏ as no one of vs hath put our hand to this croſſe, with him to cary his Fathers wrath for our ſin: ſo hath he obtained ſuch redemption, as none of vs that (a) beléeue a right in him, ſhal or can taſt any part of condẽnation. Further to vs our Saluation is moſt frée: But in reſpect of the b price, it is the ful ſatiſfaction of ẏ fathers iuſtice, and the valour is the bloud and death of our redéemer Chriſt Jeſus.

(a) Mar.15.[illegible]

(a) Ro.8.1 Io.3 1.Iohn.2.2. Math.3.17.

b Gal.3.13 Eſai.53.5.

The end is that we being deliuered frõ ſinne (c) ſhould depart from iniquitie, and

dedicate

dedicat our selues to the lord in newnesse of life as chilldrē redeemed frō sin & death.

(d) He. & 10.26 27 Ro.8.1. Regard wᵗ feare therefore, thy Christ hys death, yeld not thy self to sathans snare, for he that willingly (d) by wilfull lustes wil treade his death vnder his feete, cannot be partaker of his glory and lyfe.

The third thing to obserue is the allusion which our Prophet vseth in this place to the former prophesies, calling him the day spring, or as other the learned translate the word, a *Braunch*. For the former translation great comfort is giuen therby to thee (deare reader) the word rightly considered in such sence as it ought, that is to vnderstand by *Oriens* not the place wher the Sonne riseth, but the Sonne himself, & so doth *Malachie* vse that metaphorical speech, when he calleth Christ (a) the sonne of righteousnes, vnder whose winges (or beames) lyeth health. Note heare our *Zachary* alluding to this (b) Scripture, teacheth Christ to be the trewe *Messias*, & the same which was of them promised to bee the lord of life, by whom the church should haue her light & full safety. Further looke into the Metaphor, the sunne is the guide

(a) Mala.4.2.

(b) Bucerus in Luk.1

of

of the world, the beawty of the Heauens, the light of the starres and firmament: by him the vapours noysome and pestilent are taken from men, the spring, the Harueste, the times and seasons haue their comfort and validitie of him. The Moone (the figure of Gods churche) hath her whole light of his light, of him depryued, she is in her darkenes and eclipsed state, by his presence the night vanisheth, the stormes and tempestuous tymes, are abandoned, as barrennes turned into fertilitie, euery crooked occurrent vadeth, and all comfortes to men and creatures els,) present thē selues. To aplie the same (with a thousand more fruite,) thou oughtest whensoeuer thou saiest this Psalme, to thy heauenly Lorde the only begotten of God, the Sonne of righteousnes which is the light (c) of the world, the glory of d the father, the gouernour of al things, the way, (e) ẏ truth & life it self, to al that shal be saued, which by him self redeemeth vs, with his fathers mercy clotheth vs, & by his spirit regenerateth, sanctifieth, & guydeth vs in him, to lyfe euerlasting.

(c) Io.1.& 8
(d) Heb.1.3
e Io.14.6

The Sun entring the house euery dark corner is full of light, & what filth remaineth

neth, is by him manifested: So where
Christ by faith appeareth in mans hart, all
ignorance is banished, and the light of his
word repayreth all iniquitie, and driueth
all error forth of mans soule. The learned *Beza* translateth the word not *Oriens*
but *Germen*, and in his learned Annotations, geueth his reason vpon the nature
of ỹ Hebrew word *Itsemach* which, saith he,
signifieth not *Oriens*, but *germen* a branch,
& he affirmeth there ỹ Prophet to allude
vnto the wordes of Zacharie before, and
Ieremie which promised Christ to spring
vp as out of the withered stocke of persecuted *Dauid*, of whom the world should
make smal accompt, but his groth should
be maruailous, & therfore he addeth (*from aboue*) that so he may shew his comming
vp to be contrary to ỹ plants of ỹ earth.
This is the (c) stone which commeth out of
ỹ mountaine without hands, & doth preuaile against al the mountaines of the
world, though ỹ builders refuse him, he is
chiefe of ỹ corner. This Christ is that despised branch which seemed (d) withered &
beaten for his own sinne, but in ỹ dates of
his flesh he so visited vs, that by his stripes
we

a Beza in Annotati. in Luc. c. 1.

b Zach. 3. 8 & 6. 8 Iere. 23. 5

(c) Dan. 2. 44.

(d) Esa. 53. 2 Gal. 11. 1.

we are made whole. This is the (e) gréene (e)
& virident trée vpon whom ẏ cruell Iewes Luc.23.31
bestowed their whole tirannie. This is ẏ
trée & vine of whom ẏ faithfull branches
receiue their light, & knowledge, & saluati-
on, and power to passe the passage of hea
uenly peace. This is that branch by mãs
iudgement so eaten into the earth, as no
budding or spring shuld be permitted him
which by his owne power defendeth his
owne cause against the Monarches of the
world, & yéeldeth foyle to the gates infer-
nal, & spoyleth Satan of his pray. This is
the Lord & king of heauen & earth to whõ
the powers aboue, the spirits below, and
men in earth, do stoupe & fall before his
throne, as to their only Lord and God, in
whose hand is life and death. Now (deare
reader) this branch is thine, geuen thée of
God to be thy staffe of defence in the day
of battel, and hath come himselfe to visite
thy weake state, & geue to thée his migh-
tie aide. The Church of God shall dwell
most safely vnder the shadowe of this
branche, for whosoeuer striueth against
her, are sure to find him present in her, to
whom he hath discended from aboue to

geue comfort to her miseries which he call
leth here *darknes and the shadow of death*,
he that lifteth at her shall find her as (a)
an heauie stone which shal crush them to
peeces. Further note hee suffreth often-
times his holy ones to be led into darke
troubles and poyntes of death, but then
is it his nature to visite them: So hee
came to *Joseph* (b) in *Pharaos* chaynes.
He suffred the Israelits to be driuen to ye
(c) brinke of the seas backset with *Phara-
os* whole power, but then he visited them,
gaue the light of life & lead them in peace,
the way of the troublesome waters. *He-
zekia, Susanna, Sydrach, Misach*, and *A-
bednego, Daniel, Jonas, Paule, Stephen*, and
many ye fathers since hath he by their tri-
al brought forth Sathans power, & shew-
ed in his deliuerie his secrete iudgement,
and their weakenes not able to wound,
or confound his instrumentes, which of
them selues are of most feeble force. For
neyther (d) *Sennacheribs* blasphemie, the
Priestes accusation, the burning ouen,
the Lions den, the Whalles bellie, *Are-
tas* ire, or *Saules* furie, could cutte shorte
his deare children of his presence in the

(a) Zach. 12. 3.

(b) Gen. 39. 20. & 41. 37. Psal. 105. 16 17. 18. 19. 20 21. 22.

(c) Exo. 14. 25.

(d) 2. Re. 18. 30. story Susan Dan. 3. 24. 25. Dan. 6. 22. Iona. 2. 10 Act. 9. 24. 2. Cor. 11. 32

mid-

middle of these their deathes but euen when their liues were thought (with *Peters* in *Herods* person) to be subiect to present death, then did the Lord beyond all expectation deliuer them.

Finally to some such as he beyond al time hath predestinate (a) in time to be called, hath he appeared to their consciences and body, in the extreme darknes of their furie in their shadowed hell, conspiring against him and his elect, and hath geuen them the light of his saluation, & turned their raging race to warr wᵭ his Church, into the most happie tracke of pacient sufferings, and precious persecution for his names sake. Wherfore let vs pray for all persecutors of his gospel. for neither we or yet themselues do know whether ỹ Lord hath predestinate thẽ to life. Did ỹ church of ỹ Apostles expect *Pauls* cõming to their felowship, who was ỹ most cruel enemie that ỹ *Romaine* power & the Pharisaicall *Iewes* sent forth to their persecution? & did not ỹ lord lead this Liõ to lie vnder ỹ fæt (as it were) of those holy lãbes, euen then when he came wᵭ raging & roaring (b) hũger, to deuour thẽ? Did ỹ famous prince &

(a) Ephe. 1.

Lions turned into Lambes.

(b) Act. 9. &c.

most noble Monarch of the worlde, king Henry the Eyght, purpose to suffer the Lordes people in Englande, when he sat himselfe (b) in iudgement, agaynst the Godly Martir of Christ *Lambert*, and yet dyd the Lorde visit his Princely harte so, that by the light of his Christ, (the spirite of God opening his harte) he was made the Lordes instrument, vtterly to thrust out that horrible Pope, wyth all his power, which no king before him could bring to passe, albeit they eftsones attempted, sundry times to cut him short. Which argueth Gods good lyke of his ministery, & with him, of all such Bishops and ministers as did by doctrine stirre vp his hart herto themselues, or most of them before, being sworne to the Romishe obedience. The noble Father and Martir of Christ, M. *Cranmer*, late the Archbishop of Canterburie, shall we not accompt him amongest the lawfull ministers of God? I trust none will be so wilfull as once to thinke him vnworthie, most reuerence, in the Catalogie of Gods true and faythfull ministers, in his time. And yet my dear brethern in his persno and actions are found apparant, such (a) blemishes,

(b) Fox. Act.

M. Cranmer Archbi. of Cant. some time an Idolatrous

as

as for the same, all of his lyke institution are of some vouched vnmæte for the ministerie of the Church of God. I speake not this to iniurie the fame of that holy man, whom the heauens haue receiued, but to offer such comfort to others, as I haue (I trust rightly) receiued my selfe: being in the dayes of Quéene Mary, hatched vp in Popery, and made an Idolatrous Priest, often committing most horrible sacrileage to God, by the sacrifising that Idolatrous Cake and counterfeyted Christ, to God the Father, against the glory of Christ his sonne. But I dayly praise the Lord my God, who hath taken mercy vpon me, and called me from that power of darknes, and hath translated me vnto the (a) kingdome of his dear sonne Iesus, and of ę from an Idolatrous Priest, being ignorantly caryed into error, hath chosen me wyth many others my Godly Brethern, to be a faythfull minister and true Preacher of his holy Gospell, and ỹ I traue for testes to the world, the congregatiõs which haue tasted of the sweet gyftes of his holy spirite, by his mercifalnesse and riche goodnesse, powred into

Gods mercy hath called the author from Idolatry, to the gospell.

(a) Col. 1. 13.

their harts, by my ministrie though a sinner. But through christ called by grace to ẏ preaching of the word of truth, through whose good gifts, by ẏ portion of his sacred spirit, giuē vnto me for their good, and my continual comfort, they are to confesse his grace apparant in my ministry, wͭ others our godly brethren called to ẏ office. This I say not bostingly after the fleshe, but witnessing, Gods great graces in me (vnworthy the least) after his calling me, wͭ many others from idolatry to his seruice: And not to yéeld my self, & such like whose hartes be truly turned to the Lord, to subscribe to such sharp censure as passeth to the offence of many a soule. But *Saul* as he is not ashamed to (b) confesse his error & blasphemies: So being by the Lorde in mercy changed to *Paule*, warrāteth vs (wͭ him) good courage & comfort to procede in our offices: & daring to say of himself (erst a persecuter) as of his fellow ministers which neuer were such, séeing) c) we haue this ministery &c. He doth hereby ẏ more embolden vs, with humblenes of hart to chalenge the like authority, to preach & to administer the sacraments of the lord, wͭ and aswel as such others our brethren by the

b
1. Tim. 1. 11
12. 13. 14. 15
16. 17.

(c)
2. Cor. 4. 1

the singular grace of god, either preserued from such idolatry, or since that time called to the function ecclesiasticall. These speeches therfore, *Q. Maries* priestes, *K. Henries* priestes, &c. are not so warely set downe, as becommeth the place of such which seeme sufficient to supply ỹ wants of this ecclesiasticall gouernment. But the lord assist in his mercy ỹ state present wt his holy spirit, & grant to this our mighty monarch, a zelous spirite in him, yet more & more to remoue & reteine, as the worde of God, the honor of this his holy church in England, & the condition of our age & time, shall approue for truth most conuenient. The places of *Iosias* and *Ezechiel*, are not to beat vs down, or to bear ỹ contrary opinion, from lacke in myndgmẽt. Omitting ỹ priuat example, of ỹ godly *Iosias*, which can not in good diuinitie be drawne to a publique commandement, I will onely note of the other place, which seemeth to sundrye, to stande for a law preceptorie, as well to vs now, as to the Leuits then. First I say, that Idolatrie is an horrible sin, but not estranged is the Idolater from grace, if the Lorde vouchsafe him (a) repentance. And where

Indecent speaches against charitie

Their alleaged scripture considered.

(a) Eze. 18. 22 23. Eze. 44. 10.

as the Lord there cutteth those Leuits frō his Alter at Jerusalem, and the office of the Priest, which fell to Idolatry, he doth not say, & this shall be a perpetuall lawe to my house & Church for euer: Neyther did the Leuits alwais so deale to fore, in ỹ time of *Moises* lawe. Did not *Aaron*, fal to Idolatrie, when he made (a) with a grauen tole the molten image, & proclaimed a solempne feast day therfore: attributing that selfe Idolatrous worship to the lord, & made an Aulter before the Idoll, and if wel we weigh whose office it was in that congregatiō to offer vp sacrifice, we shall further touch *Aaron* his person, as also *Moises* seemeth to lay the whole crime vp pō him. Yet behold ỹ great mercy of God in the time of the law. Nor is *Aaron* by god ỹ lord, or by his magistrate *Moises*, depriued of his dignitie, remoued from his ministery, nor slaine with the slaughter of the sword at *Moises* his hands, whē. 3000. of the Israelits were thē slaine for ỹ same horrible & Idolatrous fact. This example may not moue such whom it doth cōcerne to boldnes of sinne, neither is the place of *Zech.* written to tye al times to that Iudiciall law. But so hath gods wisdome

(a) Exo. 32. 1.

Aaron not remoued from the priesthood notwithstāding his great sinne in Idolatry.

enriched

enriched his written scriptures with Iu-
stice in seuerity & mercy in his christ, that
sin may be condemned, & the penitent sin-
ner find fauor in ỹ sight of God. It might Ez.44.10.
be asked whether all the whole Chapter
be of like authoritie, or onely that part a-
gainst the Leuits: if all, then further mat
ter is to be considered, then either would
be liked of many, or tollerated of any true
christiã in the church of god. If only that
remaine, touching the fallen Leuits, and
not that in the.9. verse. *17.18.22.* &c. For
gods cause, shew vs some priueledge, for
that mater only from the rest. But deare
bretherne, the whole chapter considered,
sendeth vs to the same mind that erst we
were of, that is, that this law was to the
Iewish priesthod, & not to vs: & the shri-
king subscribing hands of men most fa-
mous in the ministery rightly measured
with the aboundant gifts of gods spirite,
to them, after repentance giuen of god, to
seale his good like of their elected place, &
continuance in the function of the mini-
stery, aswel to his Apostle *Peter* as to sun
dry his excelent disciples in our, times gi-
ueth not a little comfort to those in that

predicament, notwithstanding the seuere censure of sundry zealous and learned persons. I purpose not at all to fauour such popish Masse priestes, whose hartes remayning without Religion, haue and doe frame themselues to euery chaunge, thereby to satisfy their lucring lust: for these beeing onely *Temporarii*, are not in any sort tolerable in the holy ministerie of Christes worde and sacraments: neyther yet to support such *Queene Maries* priestes, as beeinge in her darcke raigne admitted by that Popishe emnoyling, do yet with the former, couer their nowe Idolatrous hartes, with the mantell of externe obedience. But if so it be, that God in his great mercy haue fully altered, and to him selfe by him selfe chaunged the hartes of some of these, and called the Persons as extraordynarily, (which may be perceiued by his giftes and Spirite in them,) then I see not, after their publique confession, and time of tryall, (which were very necessary) why eyther the Church should refuse to readmitte them to the ministerie of the Gospell, or any the children should impugne

impugne such their godly Mothers recepte. For this cause was (a) *Paule* receyued to mercy, that Jesus Christe should firste shewe vppon him all longe sufferinge, to the example of them, which in time to come should beléeue in Christ, to eternall lyfe. This mercy, note (good Reader) is not ended, when *Paule* is thereby receyued to grace, but it contynueth (and that for our comfortable example) admittinge that persecuting Conuerte, to the preaching of the Gospell. And as the Gospell yéeldeth grace to this our conuert: So the law is not altogether voyd of fauo ure. the slyding Prieste *Aaron*, as before. Neyther yet doe I speake to confyrme the generall Troupe of the Idolatrous priestes admitted, especially sithe they haue not turned to the LORDE, vntill the mighty God hath taken from them their vaine trust, and placed againe hys trewe Religion, which Priestes haue continewed till the day by Lawe set, in their massinge, and wishe the same yet in harte, in the middle of theyr ministration.

a 1. Tim. 1. 16

tion, these whereſoeuer they be, I doe lament that ſo they are and cannot by law as yet be remoued. But I only ſet downe my diſlike of this opinion, that if once a Queene *Maries* prieſt, or King *Henries* and King *Edwardes* Prieſt (ſo they bee termed) then can they not in any caſe, how ſoeuer beautified with ſpiritual giftes, or conuerted in conſcience, be admitted to the function of the eccleſiaſticall miniſterie. As I willingly confeſſe that ther may be cauſe of diſtruſt into the moſt of ſuch: So yet I cannot achieue the ſight of this, that from all ſuch the grace of God is ſo farre ſhortened. If through repentance by his holy ſpirite they be purely ſanctified and accompted in Gods ſight for his ſonne Chriſt, in whom they beleue, as if they had remained innocent: Why ſhuld the ſeueritie of men in earth ſhut from ȳ miniſterie in his Church, thoſe whom his mercy from the heauens hath receiued as moſt deare to himſelfe? Or yet from the paſtorall office ſuch perſons as the Lord accompteth innocent? But it may bee ſayd the Church is offended at them, they therfore cannot profite the congregation.

I say, the godly in the church dos respect the gospell, which the man bringeth, and not the man his messenger, neither shall the wicked reprobate (a) be holpen by the purest minister, or yet the childrē of adoption be hindered or want their promised commoditie in the weakest pastor. Could the Israelites be ignorant of *Aarons* fall or the Apostles and Church then of *Peters* deniall in the iudgement hall, or his eftsones infirmitie (b) at *Antioch*? Whose crimes were not small, yet was not the one or the other for the offence of the Church through their fall, abandoned the ministerie. These things by occasion thus touched for thy tast and stay of conscīēce, I hast to ẏ end of these my labours, with this last obseruation to whom it may concerne. Christ is giuen of God his father to geue light to thē that sit in ẏ darknes of error & sinne, & to guide their wādring steps & wide walking feete, into ẏ gospel, which is the way of peace. Now is the time wherein most amplie this his office is by his grace executed in this nation, & yet are there many which hauing in the darknes of the late persecution, seene and

(a) 2. Cor. 2. 15. Iude. 4

(b) Gal. 2.

re-

receiued great light of the Gospell, are now in cleare shine of the same, either with the Moules digging and dwelling in earthly things, and couet the darknes of Mammon, reseruing to Christ and his word their lippes alone: Or els with *Iulian* that *Apostata*, when they should seale vp the fulnes of their ioye in receiuing their saluation sent, and obeying his kingdome present, they as men all wearied of eternal life, shut vp their harts from the Lord therof, reiect his gospell, refuse their former fayth, and returne to the vomite of poperie erst cast from them. To all such Christ is a stumbling stone, a stone of offence, but in deede to them he is a terrible iudge to pronounce the end due to their *Apostasie* so relapsed: hell and euerlasting damnation. The lord in his great mercie keepe vs from this fall, and geue vs to apprehend his Christ our light and leader, that we may dayly walke in his shining law, by the conduction of his holy spirite, vntill we attaine the fruition of his eternall peace. To whom with the father and the holy ghost, three persons distinct, one our eternall God, be al glory and power for euer. *Amen*.

Heb. 6. & 10. 2. Pet. 2. 20 21. 22.

FINIS.